

The Catholic Educational Review

SEPTEMBER, 1923

TEACHING READING IN THE FIRST GRADE¹

There are certain fundamental principles that must govern all teaching, that must mold all method if it would be Catholic, if it would be scientific. We shall present a clear and definite view of the objects to be attained in the work of the first year, and discuss the several steps in the process of teaching reading and the related subjects.

The first principle that underlies all real teaching demands that we begin with the content of the child's mind as we find it. This content is made up of the impressions brought in by the several senses woven about a nucleus of instincts and experiences. There must be a constant appeal to these factors. Any truth which is to function must be incorporated into this living core of his conscious life. If this principle be kept in mind then the truth will be adapted to the mind receiving it and the mind will be prepared for the truth. Only when these

¹The articles under this heading which will appear from time to time in the pages of the Review are intended to serve as a help to those sisters who are called upon to use the first book in the Catholic Education Series of Readers and who may not have had any special training in this grade of work. Frequently the books of this series have been put into the hands of teachers who were not prepared to use them. The consequence has been, in many instances at least, that the results have failed to measure up to the expectations of those who were responsible for their introduction. In order that the best results may be obtained in any grade or in any subject of the grade it is necessary for the teacher to understand the principles upon which each step in the teaching process is based, to have a clear conception of the purpose of her teaching as it concerns her pupils and to know how to accomplish that purpose. These lessons have been planned with the view of meeting the needs of the teacher along each of these lines.

conditions are fulfilled can truth be assimilated by the mind.²

Much of the difficulty besetting the path of a first grade teacher is due to the fact that she has not a clear idea of the ultimate end to be attained. It is imperative that we be clear on this point. The direction a traveler will take is determined by the end he has in view. After direction is decided upon, our problem becomes one of intensity of movement toward that end. Without direction our work at best becomes haphazard. "What have we been sent out to do?" is a question we must answer before we can take our first step. The Church sends us into the class room to be instrumental in the work of transforming children of flesh into children of God, not as is generally supposed, to teach reading, writing, spelling, or any group of subjects found in the modern curriculum. How to accomplish this task while laying the foundations for these subjects will occupy our attention throughout these pages. We willingly concede that the teaching of reading occupies a prominent place in a first grade course but we emphatically deny that it is the all-important business of the teacher. We must constantly guard against losing sight of the fact that learning to read is for the child only an incidental step in the work of development to be carried on during this first year and that teaching to read is only one of the secondary ends to be attained by the teacher.³

In order to acquaint ourselves with the nature of the individuals with whom we have to deal in a first grade class, we should know something of the developmental phases through which they have passed before they make their appearance in the class room at the age of six.⁴

²For a further treatment of this principle the reader is referred to the following writings of the late Dr. Thomas Edward Shields, all of which are published by the Catholic Education Press, 1326 Quincy Street, Brookland, D. C. The article entitled, *Fundamental Principles in Teaching Religion*, CATHOLIC EDUCATIONAL REVIEW, Vol. I, page 338; *Teaching the Child to Think*, Vol. II, page 944; *Teacher's Manual of Primary Methods*, Chap. I; *Philosophy of Education*, Chap. IX.

³Dr. Shields has written at some length on the primary end to be attained by a first grade teacher in the October issue of the CATHOLIC EDUCATIONAL REVIEW, 1917, pages 245-252, and on the necessity of keeping our ultimate end in view, in his text, *Philosophy of Education*, Chapter X. The article on Education in the *Catholic Encyclopedia* will open for the student-teacher a mine of information on this subject and become a source of deep inspiration to her.

⁴Tracy's *Psychology of Childhood*, published by the D. C. Heath

If there is one characteristic more striking than another in the first steps in the process of infant development, it is the dependence of part on part, the relation of step to step. Each part, each faculty develops in its mutual relation to every other part, to every other faculty. Nature utilizes each step as a preparation for a subsequent step. For example, the infant lying helpless in his mother's arms feels the need of giving vent to the surplus energy welling up within him. He executes those random movements so characteristic of the early days of life. Certain of these movements may carry with them a pleasurable effect. This feeling of pleasure may cause the act to be repeated. Later the idea of what will happen if such and such an act is performed may be present in the child's mind. Gradually the will begins to function. The senses, the feelings, the judgment have all been called into play and the child has likewise taken his first step into the field of volition. At another time, it may be a particular sense organ that is stimulated. These other faculties may function but in this case the development of an idea may be the outstanding result. Thus we see that it is well-nigh impossible to develop one faculty without, in some slight degree at least, developing all the others. This is due to the element of unity that characterizes the conscious life of the child. Nevertheless one of the most deep-seated evils to be met with in the primary class room results from an attempt to violate this element of unity by teaching reading and the several subjects of the curriculum as arts unrelated to the previous mental content and unrelated to each other. As we have seen the child has been engaged from birth in a variety of occupations and has made considerable progress along several lines of activity. He has developed his muscles, his will has not only made its appearance but it has functioned on various occasions. He has very clearly defined ideas on a wide range of subjects. His imagination has been developed, his

Company of New York, will be found helpful in gaining a knowledge of this feature of our problem. A thoughtful reading of Chapters II, III, IV, V of the *Teacher's Manual of Primary Methods*, mentioned above, will provide the teacher with much valuable information regarding these developmental phases and will furnish her with the necessary perspective with which to approach her work with the pupils of the first grade. See also "The Psychology of Childhood," Norsworthy and Whitley, Macmillan.

memory has been exercised, his senses have been stimulated and thus rendered more and more acute. He has acquired the power of interpreting the mental attitude of those around him. He has a considerable oral vocabulary. The duty of the teacher is to minister to this development rather than to impede it. Consequently she must be careful that the occupations engaged in during the first years in school are closely related to those previously engaged in. Yet how often are children required to sit from four to five hours a day at an ill-fitting desk, engaged in occupations that appeal to no previous experience, that yield no joys, stimulate no emotions, unless it be that of disgust, call for no play of the imagination, or that bring into exercise no muscles except those of the tiny fingers. Such tasks seem to be neither a preparation for nor a consequence of anything else. They stand by themselves. They have no place in the daily routine of any child and certainly no place in that of a first grade class where they constitute the most effectual means of widening the chasm between the home, where the child has lived in a world of imagination and where all was joy and action; and the school, where the imagination is never appealed to and where joy is banished and action is under a ban. The physical well-being of a child so dealt with would be interfered with, his mental and moral health would be menaced, his imagination would be stifled, if not killed outright, and the well-springs of his emotional life would be dried up.

The first difficulty that a first grade teacher must meet is to assist the child in making the transition from the small home group to the larger school group. To do this without shock to the child requires the utmost care. Devices and means designed to aid the teacher in helping the child to make this necessary adjustment will be found in the first chapter of the *Teacher's Manual of Primary Methods*, mentioned above. In the literature on the subject we find any number of devices and suggestions to this same end. In order that we may make helpful selections from the abundance of material at hand, it might be well to add a word regarding the essential elements that these devices should possess. Anything used as a means of bridging this chasm between the home and the school must make an appeal to the instincts and to the experiences of the child.

Furthermore any device that does not take into consideration these two important factors can have no place in the hands of a Catholic teacher, no matter how widely it may be used by teachers in other schools. We can not afford to ignore these essential elements that constitute the very core of the child's conscious life. Neither can we afford to violate our principles of education and still remain in the service of the Church.

Owing to the incomplete character of the instincts in a human being, the child at birth is wholly dependent on his parents for all things necessary to preserve life. Moreover he remains in this state of dependence for a much longer time than do the young of the higher animals. Acting under the impulse of his instinctive tendencies, the child, like the animal, demands everything and gives nothing. The first grade teacher is concerned chiefly with five of these instinctive tendencies of the child: (a) reliance on the parents for love; (b) reliance on the parents for food; (c) reliance on the parents for protection in time of danger; (d) reliance on the parents for remedy in sickness; (e) reliance on the parents for a model for his imitative activity. The two-fold function of the first grade teacher is to aid in the transformation of these five selfish instincts to take, into habits of giving to others and to transfer this reliance that the child has on his parents to a reliance on God. Dr. Shields has discussed this two-fold function of the Catholic teacher in the *Teacher's Manual of Primary Methods*, chapter X.

In all of the exercises of the first grade in which new thought material is being developed, it would be found most advantageous if the teacher would work with small groups of not more than ten children. The selection of the children for the several groups will be determined partly by the phase of mental development attained by each child and partly by the number of days each has attended school. Consequently it frequently happens that a child of great acumen may find himself in the same group with a child of mediocre intelligence owing to the fact that the former child has been in school a less number of days than the later child.

In teaching the child to find his happiness in loving instead of in being loved, in giving rather than in receiving, we must

take into consideration the following factors: (a) the five instinctive tendencies, mentioned above, which determine the child's attitude toward his parents; (b) the instinct to imitate; (c) the tendency that impels him to cause his impressions to flow out in action; (d) his previous experiences. We are apt to overlook this last factor in our work with little children. We seem to forget, for the time being, that they do not come to school as they came into the world, devoid of experience and sense impressions. They know much, they have felt much, all of which may be made to serve a valuable purpose if the teacher is wise enough to make use of it.

A child is always delighted with a story. The first lessons are presented in this form. The teacher of a first grade should be a good story teller. By means of the story then, we direct the attention of the particular group of children with whom we are working to a scene in which love measured by sacrifice is the predominating element—the bird's nest. It might be well if the teacher would provide herself with a large branch from a tree that had been used as a home for the birds. This may be placed in one corner of the classroom and the nest restored to its original place on the branch. Call the attention of the group to this nest. The teacher may easily get them to tell her much that they know about birds and nests. Aside from calling on their past experiences and bringing out into the center of consciousness whatever knowledge they may have regarding the matter in hand, this conversation will also tend to make the children feel at home in the classroom. Most children are familiar with the fact that we have few birds in our colder climates during the winter. They may easily be brought to wonder where they are. They can also be led to tell the kind of weather we have in the early spring. The imagination may be appealed to in order to determine how they would like to come from a warm home to a cold, dreary, wet place and find no place to live. They might be asked to tell what the birds do when they come back in the early spring, why they build their nests, why they even want a nest, what it is made of, and for whom it is made. After they have told us as much as they know about how nests in general are made, they may be permitted to examine with the teacher this particular nest and to

discover what it is made of and, as far as they are able to do so, how these parts are put together. They might be asked to bring to class the following day the materials needed for a nest. This material, including grasses, coarse and fine, thread-like roots, old leaves and weed stalks, may be scattered around on the floor of the room. They may be permitted to collect it again in imitation of the birds in preparation for the work of nest building. This project will not only furnish an avenue for surplus energy to be worked off but it will likewise help to get them into the spirit of the lesson in religion, help to make them feel at home in the classroom and form a setting for the work of teaching our first written word. It is essential that we banish from a first grade class room the specter of so-called order and permit the children a large amount of freedom, not license. Since one function of the teacher is to direct activity, we may be permitted to ask, "How can she direct activity if there is to be no activity?" After this task they are in the frame of mind necessary to understand something of the labor involved in the bird's work of nest-building. Any attempt, ineffectual though it may be, to put this material together to form a nest, will bring them to a fuller realization than before that the bird's task was not such an easy one after all. Thus respect for the bird's work will take root in a living way in the mind and in the feelings of the child. From these suggestions each teacher will be able to continue indefinitely. Time will be the only limiting agent. The greatest difficulty the teacher will have to contend with is her inability to realize how infinitesimal each day's work is when looked at in relation to all that must be done. At this stage of the work we can not afford to look ahead lest we become bewildered. When we look back and compare what the child was like on his first day on earth with what he is now, we may take heart. Although the work is slow, it is not for that reason wrong. If our principles are right, we will have our work done in the right way at the end of the year. If our principles are wrong, all will be wrong. Other suggestions will be made from time to time on this phase of the work. "Birds Worth Knowing," by Blanchan, published by Doubleday Page & Co., Garden City, New York, will be found helpful to the teacher.

While the child is taken up with the idea of nest building, we may make a beginning in the work of teaching reading. Instead of selecting the word bird or nest or any one of the other words we made such frequent use of during the preceding lessons, we select the word *Run*, not *run*. Why do we do this? From the earliest moments of life the child has exercised the large muscles of the legs. When he began to walk these muscles were the ones he used. The idea that the word *Run* stands for is associated with his earliest and most joyful experiences and probably has a wider range of associated ideas than any other of his ideas. In accordance with the principle which demands that whatever is to live in the mind must be incorporated into the core of the mental life which is made up largely of the experiences and the instincts, we are justified in selecting this particular word. Moreover it is not enough that the new truth to be taught must be related to something already in the mind; that related idea must be brought out into the center of consciousness and the light of attention centered upon it. Consequently while the class was engaged in the work of collecting the material for the nest, they might be asked to imagine that the wind is blowing. Here they will have to think what will happen to the grasses and other material, and then do what will be necessary in order to get them before they are blown too far away. Experience shows us that they will catch the spirit of the play at once and run after the leaves, roots and grasses and bring them to the teacher with great joy. After they have returned to their places, the teacher may step to the board and write the word *Run*. in a large plain hand and put a period after it. Turning to the class and pointing to the word she has just written, she may say to them, "This story tells you what you had to do to get the grasses that were blowing around." The teacher may now tell them to do it again. Here all the children in the group get up and run around collecting imaginary grasses. It may be necessary for the teacher to give a suggestion for them to run by pushing her hands in the direction in which they had run before or even setting the example herself. After erasing the word, the teacher may write it again, the class watching as before. While pointing to the word, she may say to them, "Now do what the story says." At this point

the class will run. They have now dramatized their first story in reading. The thought gained from the word has flowed out through the large muscles of the legs. It has yet to be expressed by means of the arm muscles and by means of the speech center. This last step comes much later in the process. The teacher should be careful to place a period after the word each time she writes it and to use the capital R rather than the small letter r.

When the teacher writes on the board she should move the whole arm, using the shoulder as the point of support. Thus freedom will be secured and the larger muscles will be brought into play. The brain centers controlling the heavier muscles of the body have acquired a fair degree of efficiency when the child enters school. This is not true of the centers controlling the finer muscles, for example, those of the tiny fingers. When the teacher requires the child to write she will be careful that he observes the same caution, namely, to use the whole arm, using the shoulder as the fulcrum.

One means of aiding the children of the group with whom the work so far has been carried on is to permit those, who care to do so, to pass to the board and try to write the word from the mental picture. It may seem almost a useless task to attempt self expression at this stage of the process. However, the most casual observer of children knows that even those as young as three years always want to do whatever they have watched another person do. These attempts at self expression though not satisfactory from the standpoint of the adult, seem to satisfy the desire to express and oftentimes the result is eminently satisfactory to them. So anxious are we for result that we forget the fact that the external embodiment of a thought does not constitute the whole value of expression. If the written word is perfect at this point of the work there is grave reason to suppose that the child is in the wrong grade. A word of warning regarding these first attempts at expression might not be out of place here. The child's form of expression will not measure up to the perfection that the teacher has in her mind. The several attempts may not be equally good although all have seen the same model, the teacher's written word. The child does not see the difference between his

expression and yours nor between his expression and that of some other child, and it is a blessing not only for us but for him as well that he does not. It is not correct form that we are after at this stage of the process as much as mere expression and for what expression stands for in the conscious life of the child. We can not afford to be too eager to point out to the child the details in which the model, which in this case is his mental picture of the word and which is, at this particular time, but vaguely impressed, so far surpasses his best efforts of expression. If we err here we violate a fundamental law governing conscious imitation which says that the strength of the imitative impulse is in inverse ratio to the distance the imitator perceives to exist between his chosen model and his present conscious power of achievement. Our future work in stimulating self expression on the part of our pupils may depend on our respect for this law. In order to improve his productions comparisons must be made but not now, and even when it is safe to make them, let him compare his work of today with his work of yesterday instead of with the work of some other child. He does not see the real distance between his power of achievement and his model yet he can and will see much of the perfection of his expression and this knowledge will act as an impetus to stimulate him to greater effort. Moreover the teacher must be careful that the child's expression be not the immediate output of sensation, that is, that he does not copy from the teacher's written word. Whenever he attempts self expression he must copy from his own mental picture. In the beginning the child's expression will be far from the original copy but we are not after a photograph of the word. We must be careful to let him get his impressions from the written word through as many avenues as possible. To this end we required him to watch while the teacher wrote the word in each case. Here it was the eye and the tiny eye muscles that carried the impressions to the brain. Secondly these impressions must have some opportunity to be digested before he attempts self-expression. For this reason we erased the word before we asked him to reproduce it on the board. The memory picture has thus been given an opportunity to function.

It might not be out of place to point out certain differences

GRADE I—SEPTEMBER, 1923

<i>Grade I</i> 9:00-9:20 <i>Religion: Mani</i>	<i>Grade II</i>	<i>Grade III</i>	<i>Grade IV</i>	<i>Grade V</i>
9:00-9:20 <i>Religion: Mani</i>	9:00-9:20 festation of love o	9:00-9:20 f parents for child	9:00-9:20 ren as found in ch	9:00-9:20 ild's own home.
9:20-9:40 <i>Reading: Teach</i> new word—sing. Review known words. Exercise in free expression.	9:20-9:40 Same as Grade I.	9:20-9:40 Make figures or pictures using 4 splints in each picture.	9:20-9:40 Same as Grade III.	9:20-9:40 Make pictures from page in number work book. Figures in which 2 splints are used.
9:40-9:41 Physical exercis	9:40-9:41 e for all.			
9:41-10:00 Make figures or pictures using 5 splints in each picture.	9:41-10:00 Same as Grade I.	9:41-10:00 <i>Reading: Teach</i> new word—sing. Review known words. Exercise in free expres- sion.	9:41-10:00 Same as Grade III.	9:41-10:00 Arrange dice in order, placing those of same col- or together.
10:00-10:05 Recess.				
10:05-10:25 Read silently— then copy from board stories in which known words are used.	10:05-10:25 Same as Grade I.	10:05-10:25 Same as Grade I.	10:05-10:25 Same as Grade I.	10:05-10:25 <i>Reading—Teach</i> new word—fly. Review known words. Exercise in free expression.
10:25-10:26 Physical Exercise.				
10:26-10:45 <i>Number Work:</i> Develop "how many," "too many," "not enough," using 6 splints as basis.	10:26-10:45 Same as Grade I.	10:26-10:45 Break up clay into tiny bits, then put to- gether in form of ball.	10:26-10:45 Same as Grade III.	10:26-10:45 Same as Grade III.
10:45-10:55 Game played ou	10:45-10:55 t-of-doors—Superv	10:45-10:55 ised by teacher.		
10:55-11:10 <i>Oral Language L</i> esson: To secure c thing, "over and	10:55-11:10 esson: To secure c over"—pronoun	10:55-11:10 correct use of "did "him"—Foundat	10:55-11:10 To develop ex pression—religion of fir	10:55-11:10 pressions—"every st period.
11:10-11:30 Break up clay into tiny bits, then put together in form of ball.	11:10-11:30 Same as Grade I.	11:10-11:30 <i>Number Work:</i> Develop "how many," "too many," "not enough," using 5 splints as basis.	11:10-11:30 Same as Grade III.	11:10-11:30 Copy from board stories in which known words are used.
1:00-1:20 Review new word taught in morning. Lesson in technique us- ing this word.	1:00-1:20 Same as Grade I.	1:00-1:20 Write from copy. Read si- lently then write known stories.	1:00-1:20 Same as Grade III.	1:00-1:20 Arrange splints in groups of "3's" using primary colors.
1:20-1:21 Physical exercise.				

GRADE I—SEPTEMBER, 1923. — *Continued*

Grade I 1:21-1:40 Arrange splints in groups of "3's" using primary colors.	Grade II 1:21-1:40 Same as Grade I.	Grade III 1:21-1:40 Same as Grade I.	Grade IV 1:21-1:40 Same as Grade I.	Grade V 1:21-1:40 1:21-1:30 Technique les- son using new word taught in morning. 1:30-1:40 Number Work— Develop — "how many, . . . "too many, . . . "not enough." 3 basis.
1:40-1:41 Physical Exercise.				
1:41-2:00 Copy from board stories in which known words are used.	1:41-2:00 Same as Grade I.	1:41-2:00 Review new word taught. Ex- ercise in tech- nique using this word.	1:41-2:00 Same as Grade III.	1:41-2:00 Complete ball begun in morning.
2:00-2:10 Recess for all.				
2:10-2:35 Music for all.				
2:35-3:00 Drawing for all	—Physical exercise, eye test, finished drawing—red ball.			

between an exercise in self expression and an exercise in developing technique. The necessity of emphasizing this distinction arises from the fact that teachers frequently overlook the wide difference between these two exercises, culminating as they do in the same result, the written word. In the exercise in technique the child is receiving an impression from without as truly as when he looked at the word. When he received the sensory impression of the word, there were two avenues appealed to, the eye itself primarily and the tiny muscles of the eye secondarily. When acquiring the mechanical skill in forming the several letters of the word, it is the muscles of the arm and of the eye primarily and the eye itself secondarily. There is merely a change of emphasis of the organs involved. In the exercise in self expression it is the memory image that functions. It frequently happens that the word written during an exercise in developing technique is more like the model than the one written while the memory image was functioning. Nevertheless it does not follow that self-expression should be delayed until skill in forming the letters has been acquired.

It will be noted that there is a program for the first day in

school in the Teacher's Manual of Primary Methods. The program presented herewith (pages 395 and 396) may serve as a model for those made after the first week in school. It would be well if the teacher made out a program for each day's work.

SISTER M. ALMA, PH. D.

RELIGIOUS INTIMATIONS IN THE WRITINGS OF
JAMES RUSSELL LOWELL

Catholic readers of Lowell's prose and verse are apt to be alternately pleased and pained. They share the general delight over *The Vision of Sir Launfal*, but are shocked to note that a poet of such broad culture and of such wide, albeit somewhat miscellaneous, information, could repeat so glibly the ignorant Protestant fable that the penitent must pay for absolution—

Earth gets its price for what earth gives us;
The beggar is taxed for a corner to die in,
*The priest hath his fee who comes and shrives us,*¹
We bargain for the graves we lie in.

They read *The Cathedral* and rejoice in the note of reverence that sounds through the lines commemorating the poet's view of the Cathedral of Chartres:

I stood before the triple northern port,
Where dedicated shapes of saints and kings,
Stern faces bleared with immemorial watch,
Looked down benignly grave and seemed to say,
Ye come and go incessant; we remain
Safe in the hallowed quiets of the past;
Be reverent, ye who flit and are forgot,
Of faith so nobly realized as this . . .
I entered, reverent of whatever shrine
Guards piety and solace for my kind
Or gives the soul a moment's truce of God,
And shared decorous in the ancient rite
My sterner fathers held idolatrous.

But almost immediately doubts come into the poet's mind:
"Was all this grandeur but anachronism?"

Is there no corner safe from peeping Doubt,
Since Gutenberg made thought cosmopolite
And stretched electric threads from mind to mind?

And the phraseology he chooses in which to voice the doubts

¹Lowell commonly uses the word "priest" to indicate any minister of religion. While the context ("shrives us") limits the meaning to the Catholic sense, the necessity of a rhyme for "gives us" robs the italicised line (the italics, by the way, are mine, and not Lowell's) of much of its apparent bitterness, for the poet is doubtless not thinking specifically of a priest, but of any minister of religion who comes to a bedside to impart the consolations of religion to the dying.

is abhorrent to the pious ear. On the other hand, he forthwith sees a woman telling her beads—"mechanic beads," for her eyes go astray—and the phrase "bribed intercessor" applied to Our Lady shocks us, until we reflect that, after all, Lowell is merely uttering the traditional vulgarities of the Protestant mind, soon to be rebuked by a "kindlier" thought:

I turned and saw a beldame on her knees;
With eyes astray she told mechanic beads
Before some shrine of saintly womanhood,
Bribed intercessor with the far-off Judge:
Such my first thought, by kindlier soon rebuked,
Pleading for whatsoever touches life
With upward impulse: be He nowhere else,
God is in all that liberates and lifts,
In all that humbles, sweetens, and consoles.

In the verses that immediately follow this kindlier thought we can hardly fail to sympathize with the doubt-stormed mind of Lowell and of all such gropers after truth. There comes to my own mind the incident related by a Catholic lady of great prominence in the literary field. In a trolley car she chanced to be located beside an acquaintance, a non-Catholic of many honored years in learned literary work and of an age that could scarce but herald soon the parting from the busy stirrings and smokes of men into the "hallowed quietness" of the past of which Lowell has just spoken. In the midst of their conversation, he suddenly asked a question of the lady that astonished her as might a bolt from the blue: "Do you thank God every day for your Faith?" She found a stammering answer to the man who, it would seem, longed for that rock-bound islet in a sea of doubt. Lowell doubtless felt the same longing:

Blessèd the natures shored on every side
With landmarks of hereditary thought!
Thrice happy they that wander not life long
Beyond near succor of the household faith,
That guarded fold that shelters, not confines!

The longing grows more pathetic as he continues:

Their steps find patience in familiar paths,
Printed with hope by loved feet gone before
Of parent, child, or lover, glorified
By simple magic of dividing Time.
My lids were moistened as the woman knelt,
And—was it will, or some vibration faint

Of sacred Nature, deeper than the will?—
My heart occultly felt itself in hers,
Through mutual intercession gently leagued.

Then comes the doubt again:

Or was it no mere sympathy of brain?
A sweetness intellectually conceived
In simpler creeds to me impossible? . . .
Yet for a moment I was snatched away
And had the evidence of things not seen;
For one rapt moment; then it all came back,
This age that blots out life with question-marks,
This nineteenth century with its knife and glass
That make thought physical, and thrust far off
The Heaven, so neighborly with man of old,
To voids sparse-sown with alienated stars.

"T is irrecoverable, that ancient faith," he thinks; and yet farther on in the poem he confesses to prayer—

I, that still pray at morning and at eve,
Loving those roots that feed us from the past,
And prizing more than Plato things I learned
At that best academe, a mother's knee,
Thrice in my life perhaps have truly prayed,
Thrice, stirred below my conscious self, have felt
That perfect disenthralment which is God; . . .

And so we read the poet, and are pleased and pained. We turn to the prose writer, and are not disturbed at what he says in his *Conversations on Some of the Old Poets*:

"I would find no fault with the painter who should draw the Virgin with a glory about her head; for that is as easily credible now as in Giotto's day. The intellect may be skeptical, but the heart will believe any beautiful miracle in behalf of what it loves or reveres; and the heart, after all, will have the last word in such matters."

But we experience a certain shock of mild surprise to read in the same volume: "The reading of any poet must begin, like the Romish² missal, with a *sursum corda*." The word *Romish* is

²"Romish" is used only once by Shakespeare. It occurs, in an invidious meaning not associated with any religious connotation, in *Cymbeline* (1.6:152), in which play the adjective "Roman" occurs eleven times. Shakespeare never employs the word "Romanist." The Century Dictionary mildly remarks of "Romish" that it is "commonly used in a slightly invidious sense." While the word affects us unpleasantly, perhaps it is not always so intended. In his volume on Daniel Webster, Senator Lodge employed it, and may be accorded the benefit of the doubt, as also may Lowell.

not only offensive to courtesy and good taste, but is hideous English, such as we should hardly expect from a purist like Lowell. He was in his twenty-fifth year when he wrote thus. Ten years afterward he writes the *Leaves from My Journal* and, under the heading of *Italy*, uses the word *Romanism*, not perhaps any more at fault linguistically than *Anglicanism*, *Gallicanism* or *Americanism*, but not courteous withal; perhaps offensive also because, in the same work, he uses again the word *Romish*. In his fiftieth year he wrote the essay on Dryden, and twice employs *Romanism*, although ten years previously, in the essay on (and against) *The American Tract Society*, he uses the proper word, *Catholicism*.

Again we are pleased at the just tributes he pays to the Catholic Church (in *A Few Bits of Roman Mosaic*, a portion of *Leaves from My Journal*), as for instance:

Suppose that a man in pouring down a glass of claret could drink the South of France, that he could so disintegrate the wine by the force of imagination as to taste in it all the clustered beauty and bloom of the grape, all the dance and song and sunburnt jollity of the vintage . . . This is what the great poets do for us, we cannot tell how, with their fatally-chosen words, crowding the happy veins of language again with all the life and meaning and music that had been dribbling away from them since Adam. And this is what the Roman Church does for religion, feeding the soul not with the essential religious sentiment, not with a drop or two of the tincture of worship, but making us feel one by one all those original elements of which worship is composed; not bringing the end to us, but making us pass over and feel beneath our feet all the golden rounds of the ladder by which the climbing generations have reached that end; not handing us drily a dead and extinguished Q. E. D., but letting it rather declare itself by the glory with which it interfuses the incense-clouds of wonder and aspiration and beauty in which it is veiled. The secret of her power is typified in the mystery of the Real Presence. She is the only church that has been loyal to the heart and soul of man, that has clung to her faith in the imagination . . . She is the only poet among the churches, and, while Protestantism is unrolling a pocket surveyor's plan, takes her votary to the pinnacle of her temple, and shows him meadow, upland, and tillage, cloudy heaps of forest clasped with the river's jewelled arm, hillsides white with the perpetual snow of flocks, and, beyond all, the interminable heave of the unknown ocean. Her empire may be traced upon the map by

the boundaries of races . . . Protestantism reverses the poetical process I have spoken of above, and gives not even the bread of life, but instead of it the alcohol, or distilled intellectual result. This was very well so long as Protestantism continued to protest; for enthusiasm sublimates the understanding into imagination. But now that she also has become an establishment, she begins to perceive that she made a blunder in trusting herself to the intellect alone.

This is fair comment, for Religion ought to appeal to the whole man. The universe of creation, with its innumerable beauties and motions and upspring of life in multitudinous ways, is in a sense but a parable of the Creator, Who is visioned in His works. But appeals to the imagination do not exclude arguments to the reason. Indeed, in our mortal state, the reason needs the imagination. And here is Lowell's logical fault. In the very midst of this glowing passage, he needlessly and untruly remarks that the Church "would not give over her symbols and images to the perilous keeping of the iconoclast Understanding." If the Understanding really understood aright, it would and ought (according to Lowell's own argumentation) to seek the help of the Imagination, for in this life it cannot work without that subordinate faculty. He again says that "the understanding is her great foe," when in historical point of fact her schools of philosophy and theology elevate intellectual processes to the *n*th degree, and in every contest between her defenders and those of the quasi-intellectualism ascribed to Protestantism, these latter have gone down to defeat.³

³Religious controversy has most largely lost its old attractiveness, but fairly modern instances will serve to point our moral. The Discussion between the Rev. Mr. Pope and Father Maguire is still in print, and that between Father (afterwards Archbishop) Hughes and the Rev. Mr. Breckinridge can be found in old-book stores. Both volumes were printed by Catholics—not by Protestants—and it is obvious where the victory in the intellectual bouts really resided. The "revivals" and "camp-meetings" of Protestantism are vividly emotional compared with the "retreats" and "missions" of Catholicism. The truth seems to be that Catholics are rather singularly unemotional in religious matters. The Protestant pleader for Foreign Missions can often make his listeners cast their rings and watches and chains and stick-pins into the collection-box in a frenzy of enthusiasm—a thing not duplicated, so far as I have ever heard, in a Catholic appeal for the same, or for any other, object. Perhaps we shall not easily duplicate the incident narrated of Ben Franklin, who was by no means a religious enthusiast. The author of *The Book of Philadelphia* tells us:

There is much more of such tributes to Catholicism in this work, marred here and there by Lowell's incorrect reasoning and, at times, unpleasant phrasing of his opinions. Perhaps we should allow for the forthright mode he adopts in expressing himself, for I consider him a sincere author, who thought he was hewing to the line regardless of where the chips might fly. For instance, speaking of the argumentative prose of Milton, he declares that the great poet "was not nice in the choice of his missiles, and too often borrows a dirty lump from the dunghill of Luther." He assails with almost equal vehemence the pretensions of Science (capitalized here as though opposed to Religion, whereas in fact it is a handmaid of Religion). But the claims of scientists are to be distinguished from the facts they can demonstrate. Lowell, a man of letters, failed often to make the distinction which is so obvious today to the defenders of religion, and seemed almost to plume himself on keeping his religious sentiments and his recognition of seeming facts of science in separate watertight compartments in his brain—the very thing the quasi-scientists laughingly charge the man of religious convictions with doing. Thus, in his letter to Leslie Stephen (May 15, 1876), he says: "I continue to shut my eyes resolutely in certain speculative directions, and am willing to find solace in certain intimations⁴ that seem to me from a region higher than my reason." But in spite of this disclaimer against reason, he proceeds forthwith to argue well enough: "When they tell me that I can't *know* certain things, I am apt to wonder how *they* can be sure of that, and whether there may not be things which they *can't*

"When Whitefield came back from the South with a scheme of raising a great sum of money for Georgia orphans, Franklin doubted the good policy of the scheme. Then he went to listen to Whitefield's public address urging contributions; and with rueful amusement he tells us that he had three kinds of money in his pocket, copper and silver and gold, but was determined not to give even a copper, but that Whitefield's eloquence so moved him that he found himself handing over all the copper, and after a while all the silver, and before the address was concluded even the pieces of gold." The "intellectualism" of Protestantism *versus* the "emotionalism" of Catholicism is a myth created by ignorance and religious prepossessions. Lowell could hardly help being a child of his environment.

⁴I have borrowed the word for the title of this paper. Lowell seems to have considered himself in sort an intuitionist, but "Intimations" may nevertheless be the more truly descriptive word for his basis of religious belief.

know. I went through my reaction so early and so violently that I have been settling backward towards equilibrium ever since. As I can't be certain, I won't be positive, and wouldn't drop some chapters of the Old Testament, even, for all the science that ever undertook to tell me what it doesn't know. They go about to prove to me from a lot of nasty savages that conscience is a purely artificial product, as if that wasn't the very wonder of it. What odds whether it is the thing or the aptitude that is innate? What race of beasts ever got one up in all their leisurely aeons?" Clearly, the argumentation is good; but the reservation made in the words "I can't be certain" illustrates the conflict in his mind between the claims of some scientists and the religious prepossessions of Lowell, claims which he seems to have dignified with too easy an acceptance.

In another letter to Stephen (Dec. 4, 1876) he grants too much to "the challenge of common sense," meeting it with his own "intuitionalist" faculty (perhaps what a Catholic would call "faith"): "I am very much in the state of mind of the Bretons who revolted against the Revolutionary Government and wrote upon their banners, 'Give us back our God!' I suppose I am an intuitionist, and there I mean to stick. I accept the challenge of common sense and claim to have another faculty, as I should insist that a peony was red, though twenty color-blind men denied it." Again, writing to Miss Norton (Madrid, Sept. 12, 1879), he quarrels with "science": "I think the evolutionists will have to make a fetich of their protoplasm before long. Such a mush seems to me a poor substitute for the Rock of Ages"—so far, so good; but unfortunately the Rock of Ages is not That^a of which Toplady sang, but something very vague—"by which I understand a certain set of higher instincts which mankind have found solid under their feet in all weathers. At any rate, I find a useful moral in the story of Bluebeard. We have the key put into our hands, but there is always one door it is wisest not to unlock. I suppose there are

^a"Rock of Ages, cleft for me, Let me hide myself in Thee." Gladstone's translation (*Jesus pro me perforatus, Condor intra tuum latus*) was considered an original Latin hymn by one Catholic hymnal editor, who gave, under the Latin title, Toplady's hymn as though it were a Catholic translation instead of an original English Protestant hymn.

times when the happiest of us ask ourselves whether life is worth living, but did you ever happen to hear of a pessimist sincere enough to cut his own throat?" Why should there be one door which it is wisest for us not to unlock? Some "water-tight compartment?"

He thinks the "Church" has failed, and writes (1888) of it symbolically under the title, *Turner's Old Téméraire*. But something of a corrective of the moody and muddy thinking is found in *St. Michael the Weigher*, written in the same year. The concluding lines are beautiful and consoling to any religious sense:

In one scale I saw him place
All the glories of our race,
Cups that lit Belshazzar's feast,
Gems, the lightning of the East,
Kublai's sceptre, Caesar's sword,
Many a poet's golden word,
Many a skill of science, vain
To make men as gods again.

In the other scale he threw
Things regardless, outcast, few,
Martyr-ash, arena sand,
Of St. Francis' cord a strand,
Beechen cups of men whose need
Fasted that the poor might feed,
Disillusions and despairs
Of young saints with grief-grayed hairs,
Broken hearts that brake for Man.

Marvel through my pulses ran
Seeing then the beam divine
Swiftly on this hand decline,
While earth's splendor and renown
Mounted light as thistle-down.

Protoplasm appears again in the verses placing various wishes in the posset he is going to present as a birthday gift to his "dear little goddaughter" (1882, but printed in the *Last Poems*). One of the wishes for her is,—

Faith enough to bridge the chasm
'Twixt Genesis and Protoplasm,
And bear her o'er life's current vex
From this world to a better next,
Where the full glow of God puts out
Poor reason's farthing candle, Doubt.

Obviously, "poor" Lowell mistook hasty inferences and grandiose hypotheses for scientific facts. Had he had stronger anchorage for his religious intimations, he would have been content to await patiently the outcome of fuller investigation, confident always that a just Science and true Faith have no real quarrel. His substitutes for faith were apparently the intimations, not alone of immortality, but of God and moral responsibility to His laws, that came from his deeply emotional and imaginative nature. Thus he says, in the epilogue to his lectures on the Old Dramatists: "Our nature resents the closing up of the windows on its emotional and imaginative side, and revenges itself as it can. I have observed that many who deny the inspiration of Scripture hasten to redress their balance by giving a reverent credit to the revelations of inspired tables and camp-stools." And so Lowell was opposed to materialism. On one occasion he said: "Let whoever wishes to believe that the idea of Hamlet or Lear was developed from a clod; I will not." In *The Foot-path* his fancy runs beautiful riot:

Sing when thou wilt, enchantment fleet,
I leave thy covert haunt untrod,
And envy Science not her feat
To make a twice-told tale of God.

It is not easy to get at the religious views of Lowell. He disliked creeds; liked ritual and, albeit his father was a Congregationalist minister, went rarely to church and then by preference to an Episcopalian church; thought that liberalism had gone too far, and became more conservative in later life; believed in God, in His works and, apparently, in His Providence; recognized, properly enough (and Scripturally to boot) intimations of what he styled "the Divine Beauty" in the universe about him, and was bored by attempted proofs. He seemed to consider himself an intuitionist in matters of divine faith. And so *The Cathedral*, his most ambitious poem, concludes:

O Power, more near my life than life itself . . .
If sometimes I must hear good men debate
Of other witness of Thyself than Thou . . .
My soul shall not be taken in their snare,
To change her inward surety for their doubt

Muffled from sight in formal robes of proof;
 While she can only feel herself through Thee,
 I fear not Thy withdrawal; more I fear
 Seeing, to know Thee not, hoodwinked with dreams
 Of signs and wonders, while, unnoticed, Thou
 Walking Thy garden still, commun'st with men,
 Missed in the commonplace of miracle.

In brief, "the fool hath said in his heart, There is no God."

It may not have been amiss to devote a paper to such an inquiry as has been made here, for Lowell still stands forth most prominently—despite the various attempts of critics to discredit both his prose and his verse—as the representative American Man of Letters.⁶ While he pleases and pains us in succession, we may nevertheless recognize that, in view of his mixed auditory, his works are beneficial. The popular mind, not given to involved and abstruse flights of protoplasmic discussion, will read with pleasure and spiritual profit such poems as *Sir Launfal*, *The Dandelion*, *The First Snowfall*, *The Changeling*, *The Present Crisis*, *The Commemoration Ode*, *St. Michael the Weigher*, and the many verses favoring the outcast and the oppressed as objects of human sympathy and helpfulness. Those who are of a more speculative turn of mind will, if they be doubters, find rather help than discouragement in the example of a man who clung strongly to his basic religious intimations of God and Providence, versifying the argument of St. Paul (Romans, 1:20): "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and divinity;" and if they be not doubters, will hardly find the assaults made by "Science" upon Religion in Lowell's day of the same confident assertiveness in this later day which sees evolutionism split into discordant camps; Darwin's theory quite discredited, albeit evolution as a theory may stand not, if it be rightly understood, against Religion; and the natural

⁶In his volume on Lowell in *The Beacon Biographies of Eminent Americans*, Edward Everett Hale, Jr., a competent critic, says: "Before Lowell's death he had been felt generally and rightly to be the representative American man of letters. As such he is still regarded. . . . Other reputations may change, but this one is likely to endure; for it is rather historical than critical. It is more a matter of fact than a question of taste" (p. 111).

sciences fully and admirably taught in the highest schools of religious training. As for Lowell's view that Catholicism in Italy is dead, it was as premature⁷ as his fears that Science would quite banish God from His world; and the testimony of one's eyes confutes him.

All the ages have been, in some sense, ages of transition, in which those who are weak in faith may find room for doubt. Lowell, with all his wide reading and splendid gifts and acquirements, is a melancholy illustration of the danger confronting such souls. He should have comforted himself with the cry of *The Imitation of Christ*: "Patience, O Lord, I perceive is very necessary for me"—a patience that stands proof against all the assaults of materialism, confident that Truth is One and that Error, however multiform, will ultimately be run to earth.

H. T. HENRY.

"In *Leaves from My Journal (Italy)*, he says: "I am more and more persuaded every day, that, as far as the popular mind is concerned, Romanism is a dead thing in Italy. . . . The Papacy lies dead in the Vatican, but the secret is kept for the present, and government is carried on in its name." Lowell shared the common misapprehension of the average tourist of his day. He wrote his *Journal* in 1854, and the sequestration of the States of the Church came a decade and a half later, but even that high stroke of earthly machination failed to kill either Catholicism in Italy or the Papacy. It was similarly a decade and a half after this event that Leo XIII. wrote two distichs, which have been thus rendered into English:

"Leo is fallen!"—List the clamorous cry:
"Broken with cares, in prison shall he die!"

Vain is the hope: another Leo wields
The sceptre, and his flock from error shields!

And he headed his poem: "*Frustrata implorum spe, Pontificum Romanorum series non intermittitur.*" As to Lowell's conviction that Catholicism was popularly dead, one needs but read the long letter from Rome, dated 1 October of 1922, by Msgr. Enrico Pucci, to the Catholic Press Bureau of the National Catholic Welfare Council: "The progress of the new Madonna of Loreto from Rome to the Holy House at Loreto, where it has replaced the famous statue destroyed by fire February 23, 1921, was in the nature of a long triumphal procession across Italy. Indeed the enthusiasm shown by the people in the towns through which the procession passed was so great that the Pope was moved to comment with pleasure upon this demonstration of the basic plety of the Italian people."

SOME SOCIAL-MORAL ASPECTS OF RELIGIOUS INSTRUCTION

Our Blessed Lord wished his Disciples to be known, to be marked individuals. He wished that "all men" might distinguish them from others. He had given them special powers and He expected special results. Down through the ages Catholics have been gifted and they are marked today. The seeds of their religion are sown in their unfolding lives and their souls grow strong in the love of God, as their minds and bodies develop. The Catholic is distinguished in childhood for the depth of his knowledge and love of Our Blessed Lord and of His holy Mother; a Catholic youth is marked in this age of corruption by his clean morals and a deep faith, incomprehensible to his non-Catholic neighbor; a Catholic girl is prized above all others as one white of soul and regular in the accomplishment of religious obligations. But the Catholic adult? Is he known only by his bill of fare on Friday and his regular attendance at Holy Mass? Is the depth of his Catholicism to be judged only by his contribution to charity and to the Church and by his affiliation with a religious society?

Take the array of people who you know would not eat meat on Friday, who would not miss Holy Mass on a day of obligation and who would not consent to marry outside the Church. Could you affirm with the same assurance that these individuals are conspicuous for scrupulous exactitude in the discharge of business obligations? Does that wholesome restraint which they apply to the sensible appetite and the passions hold avarice also in check? Is business business for the Catholic and the non-Catholic alike? Is there an overwhelming majority of those who, professedly Catholic, are thoroughly reliable, honest, loyal, sincere, possessed of a positive will and ability to do things really big in man-to-man morality? Are Catholics restrained in business transactions by the law of God or by the law of the state? Are they head and shoulders above their comrades? Would "all men know" that they are Our Blessed Lord's disciples, judging by daily dealings with them in the office or the shop? Or, is doctrine chilled to barrenness at the sound of clinking coin?

Now, Holy Mother Church has insisted through the years that good acts are indicative of good Catholicism. Perhaps no doctrine ever caused a greater stir throughout the Christian world than the declaration, some four hundred years ago, that Faith without good works would save souls. The Council of Trent condemned it; but the conflagration had started and the stifling smoke of its embers still remains. The natural, logical sequence of our great school system should be the turning into ashes of the last spark of life in such teaching were it not for some weakness in the curriculum. With a view of suggesting a solution for the problem, at least in part, these thoughts are penned.

It is the task of the school so to fit its students for the world that they can readily distinguish between the poison gas of popular business principles and the invigorating atmosphere of fair play and justice; that though they must live among men who consider dishonest bargaining, good business, they will not, themselves, be crazed by the spirit of avarice and thrive upon gross injustice to their fellow-men. By this would "all men know" that they are Christ's disciples.

Preaching renouncement of the world appeals only to the religious-minded; but surely, it is easier to renounce it altogether than to use that same world to one's salvation. Yet thus to use the world is required of ninety-five per cent of us. A spiritual discernment, then, in the matter of dollars and cents is imperative.

God gave three Commandments marking man's duty to his Creator and seven to show the correct relation of man to man. One would think God knows best; but writers of religious textbooks give in a treatise on the Commandments of God, two chapters to the First Commandment and only one-half of one page to the Seventh. It is the most natural thing in the world for a religious-minded individual to feel that one who loves God will do no serious evil; and this, of course, is true. But who loves God? Our Blessed Lord said that he who keeps His Commandments (three-tenths of them plus seven-tenths of them) loves God. The classification of sins as against God, against one's neighbor and against himself is misleading to the child. He may not admit a greater distinction than to classify

misdemeanors as those that are wrong and those that are not right. Offenses directly against God are, to the child, wrong; but he somehow thinks that the great, silent God endorses the self-justifying arguments with which he faces his conscience when he has done something which is not right.

A human being's love for himself is a strong love, and he may interpret the statement, that God sees his inmost soul, to mean merely that God takes the sinner's viewpoint. He would not commit an offense directly against God, and back in his subconscious mind he realizes that he thinks of God when he breaks the first three Commandments and forgets Him in the breaking of any of the last seven. He acts as if he reasons that God could not take personal offense at a matter which is between man and his neighbor. "Men are but children of a larger growth" and their convictions are akin to the standards of their childhood. If we may adapt Hamlet, "The school's the thing." There an attitude of mind can be developed wherein sincere respect for an ideal is equivalent to a willingness to risk one's all for its attainment. No pupil of the present day will be asked to burn incense to Jupiter, for the reign of that ugly god has passed. The god of the modern world is Avarice, and the incense he requires is comfort and personal adornment.

"Might and wrong combined, like iron magnetized are endowed with irresistible attraction." How true the statement was when Hawthorne wrote it! How very true today! "Blessed are the poor" has become a consolation prize which even the avowedly earnest Christian tries to avoid. The sinner of avaricious bent is rewarded by social respectability for his wrong doing. The god of the twentieth century gives prestige to his worshipers. Wealth connotes, if not necessarily family traditions, at least extraordinary personal ability; and the guilty man may find himself heralded as the logical leader in his church, his city or his state. Contrition under such circumstances is supernatural indeed; for the sinner, in this instance, is inclined to defer to the opinion of the majority as against his own "humble judgment." Deep cushions and the bright welcome of sincere or insincere admirers may serve to soothe his guilty conscience. It was so in Nero's day. It will be ever so. Sins of passion, on the contrary, are sins of passing pleasure

and, the desire satisfied, there is no lasting gain of even earthly nature. The sinner's sense of decency makes him despise his act and he finds contrition the natural reaction of shame.

Dollars and cents are of the fact element of life. Money is not in itself evil. Success, commercially speaking, the putting away of large sums of money, is highly desirable to the world and, with few exceptions, to everybody in it. This success is achieved in one of two ways, honestly or by fraud. The problem of the honest attainment of success and the training to limit life's present pleasures to the bounds of present gain is a matter not within the scope of a Commercial Course nor may we hope to group the necessary drilling around one-fourth of one chapter in a Catechism.

Does the school look sufficiently to the future: to adult life? Or, is it too absorbed in the present responsibilities of child-training? The comment of a man of twenty-three who had spent the sixteen years following the death of his parents in preparatory school and college, and shortly found himself at the head of a home, was not wide of the mark: "I only finished learning why and how to obey my parents (whom I haven't had); I have no notion what a model dad should do." The teacher can enforce the obligations of "now" if need be; but those of the morrow he should teach today in order that the individual soul may be his own keeper in after years. To keep valuables under lock and key prevents the inconvenience of having present thieving in the school, but it is not positive training for the future. Locks have never formed an attitude of fair play.

That wealth may be acquired while one scrupulously observes the dictates of personal honor should be impressed upon the child mind almost daily. Stories of modern heroes who fought the battles of today fairly, won them through natural ability, concentration and perseverance will stir growing minds to personal effort; while the life of a saint who once went to a desert and to whom food was miraculously carried by a dove may awaken but an idle interest. Lazy boys who like that kind of story will grow to be men presumptuously dependent upon the world, forgetful of even the burial place of their God-given talents. Trust in God and determined personal effort are the

woof and warp of success. In a general way, through insistence upon neat papers and upon the completing of every task begun, our schools have fostered personal effort. The old-fashioned mottoes about doing things well, if at all, are naturally unpopular in our tin-plated age; but the practice of their mode is necessary if honest success will be won.

There are those who condemn the giving of rewards; but perseverance to the end of any difficult task deserves a prize. God gives it; even the world gives it. Why should not the short-sighted child see a premium at the goal of each attainment which is big for him? Strictness in deducting grades from the weekly tests, if answers denote mental solvenciness in either grasp of question or exactness of statement, will make for concentration. Rapid dictation and the thousand other facility exercises, common to every teacher's mind, stand alertness on tip toe and poised for action. But the habit of fair play is more subtle and more difficult to foster than the other elements contributing to business success. It is also of greater direct necessity to the spiritual development of the child. Mental attitude is not written in black and white for a teacher to read and revise nor can red penciling mark it for correction. The forming, in children, of an attitude of fairness and the occasional adjusting of standards calls for insight, tact and absolute justice within the classroom. Not only justice is required but such quality of justice must be evident that a mental challenge of the fairness of authority shall never be formed by the child.

Finally, we must arouse an aversion for debts. No child should, even occasionally, borrow sheets of paper or pencils for his written exercises and leave his obligation uncanceled. Copied work should never be countenanced. Scrupulous adherence to the demands of honesty throughout school days cannot but eventually form an attitude of mind in an adult that will place him above the man who runs petty bills with the butcher, the baker and child's toy maker and leaves them on his creditor's books indefinitely. A soul trained to the habit of fairness looks upon unpaid bills as unjust and not as unfortunate; upon broken promises as breaches of honor not as trifling incidents. Recently a test question: "What virtue cultivated during school years will help us most in later life?" was put to the

pupils of various classes by the Superintendent of Schools in the Archdiocese of Baltimore. Charity, wisdom, goodness, patience and kindness were prominent among the answers of students in Washington and Baltimore. Honesty had but one advocate; fairness, one; justice, four.

Catholics like to feel that they turn from their schools boys and girls of culture. Enemies of the Catholic school have taunted the makers of its system with giving only culture. Their praise is high; for in the radical notion of the word, culture is a quality of those whose innate possibilities for good have been cultivated or tilled. Tilling is not a polishing process; it is plowing and seeding. Its beauty is from within. It is the fruition of the soul consequent upon labor, inhibition and the planting of practical, every-day right principles. There are few things so plastic as the mind of a trusting Catholic child, and any earnest pupil who is convinced that the worship of God demands the sacrifice of greed will make that sacrifice. If a hungry little athlete will spurn a ham sandwich on Friday because being a Catholic requires him to do so, he can be taught to tell the absolute truth from the same motive.

We have our Tabernacle, and from it comes strength to calm the wildest of passions, strength to turn despair to hope and pride to sweet humility. It would also yield a just and discerning candor if souls impressed by their need should ask the gift. There is no scriptural record against Judas previous to that of his betrayal except that he loved money and wished what "could be sold" would be turned to money and given into his charge. Even the act of wickedness that brought him thirty pieces of silver held no direct malice against Our Blessed Lord. Judas hoped his Master would escape. The traitorous act which his name stands for, was in its final analysis a man-to-man injustice and not a direct offense against the person of Our Saviour. He had associated more habitually with the Healer of Infirmities than can even the Communicants of today; for they can spend little more than an hour daily in direct worship of God. Yet avarice enticed him from his Friend. The business scheme by which he would deceive was a failure; aye even though he planned to cheat the enemies of God. Deceit betrayed him to betraying God himself. The

greatest crime in history lies at the door of greed. And where is honesty in the plan of our Redemption? It guarded the Crib. The only scriptural record we have of the character of St. Joseph to whom God entrusted the priceless charge of His Blessed Mother and the tender care of The Light of the World is the simple statement that he was a "just man." There is no record of his prayers. Doubtless, lesser men have composed more eloquent acts of praise and love of God. We do not read that he was pure of interior. All seems to be expressed in the brief word, "He was a just man." The greatest trust in history sleeps safe in Joseph's arms.

A fertile field for instilling the principles of every-day right conduct is the study of Economics. High school teachers say they find in it more constructive material illustrating the indirect worship of God than in history or even in literature. Would it not be of inestimable advantage to devise a curriculum by which elementary economics would precede the study of either; or, at latest, would be introduced in the third grade? Not the problems of trusts and the single tax, not the plotting of supply and demand curves, for baby hands, would this paper suggest. But a little budget of his weekly allowance and his daily needs would soon be within the power of his understanding. If the growing generation of Catholic children could all conceive the idea of acquiring wealth by honesty or doing without it—if "Made in the Catholic Church" could guarantee twenty-four-karat justice, decision and initiative, the children of today could reclaim the world for Christ before their death. Prejudice has grown chronic in our age; but Catholics would then be employed in every position the honorable discharge of which requires special gifts of character and previous training.

Not who a man is, but what he is able to do for his employer, is the important question of the business world; excessive praise or blame concerning him counts for little. A Mexican leader, whose troops occasioned many inglorious incidents, who through hatred for religion ordered churches to be burned and allowed his soldiers to deck their steeds with vestment silks, gave his own children into the keeping of religious teachers in the United States until the most troublous times of Mexico had passed. When the World War had fanned national prej-

ndice to a heat of passion, men nevertheless regretted the dearth of German dyes and drugs. What you sell, not what you are, matters in the business world and honesty is selling high today. Scarcity makes the price.

By the teaching of elementary economics in the primary grades is meant nothing more arduous than establishing in the child a correct viewpoint concerning other people. That he may early know that there are no "sins against his neighbor," that offending a neighbor may be virtue if that neighbor's desires are contrary to the law of God, and pleasing him may be a wicked thing for the same reason. Introducing economics means only, for instance, to stress, in Lesson One of the little blue catechism, the fact that "to serve Him in this world" means to do honor to God by proclaiming oneself a Catholic and then leading a life of high honor. How many are Catholics under arrest though they never have followed the teaching of the Church! Declaring one's conviction and then behaving like a pagan is worse than silence. In Lesson Two "God knows—our most secret thoughts, words and actions" gives opportunity to emphasize the gravity of dishonest desires, falsehoods and petty thefts as well as sins against holy purity. "God creates—all things" in Lesson Four might suggest the idea that God knows where the bits of His creation are and where He wishes them to be. Three marbles and a stub of a pencil belonging to a boy will weigh like lead in another boy's pocket when that fact dawns upon his little mind. The Catholic child will respect the signs "Remember" and "Thou shalt not" when he thoroughly realizes that it is God who put them along life's highway.

SISTER M. ROSE GERTRUDE, C.S.C., A.M.,
Baltimore, Maryland.

HOMOLOGY AND ITS EVOLUTIONARY INTERPRETATION

(Continued)

In the statement of the evolutionary argument from homology, which appeared in the May number of the *Review*, we laid special stress on two considerations: (1) that the inference of common ancestry in the case of homologous forms is based, not upon this or that particular likeness, but upon an *entire group of coordinated resemblances*; (2) that the resemblances involved are not exterior similarities, but *deep-seated structural uniformities perfectly compatible* with diversities of a superficial and functional character. "Nothing," says Dr. W. W. Keen, "could be more unlike externally than the flipper of a whale and the arm of a man. Yet you find in the flipper the shoulderblade, humerus, radius, ulna and a hand with the bones of four fingers masked in a mitten of skin" (*Science*, June 9, 1922, p. 605).

In fact, the resemblances may, in certain instances, be so *deeply submerged* that they no longer appear in the *adult* organism at all and are only in evidence during a transitory phase of the *embryological process*. In such cases, the embryo or larva exhibits, at a particular stage, traces of a uniformity completely obliterated from the adult form. In short, though frequently presented as a distinct argument, *embryological similarity*, together with all else of value that can still be salvaged from the wreck of the Mueller-Haeckel Law of Embryonic Recapitulation (Biogenesis), is, at bottom, identical with the general evolutionary argument from homology. In the latter argument we are directed to look *beneath* the *modified surface* of the *adult* organism for surviving vestiges of the ancestral type. In the former, we are bidden to go deeper still, to the extent, that is, of descending into the very *embryological process* itself, in order to discover lingering traces of the ancestral likeness, which, though now utterly deleted from the transformed adult, is yet partially persistent in certain embryonic phases.

In sectioning a larval specimen of the fly-like termite guest known as *Termitoxenia Heimi*, Father Wasmann came across a typical exemplification of this *embryological atavism*. In the adult insect, a pair of oar-like appendages replace the

wings characteristic of the Diptera (flies). These appendages are *organs of exudation*, which elaborate a secretion whereof the termites are very fond, and thereby render their possessors welcome guests in the nests of their hosts. The appendages, therefore, though now undoubtedly *inherited characters*, are the specific means by which these inquillines are *adapted* to their peculiar environment and mode of life among the termites. Moreover, the organs in question not only differ from wings functionally, but, in the *adult*, they bear no structural resemblance whatever to the wings of flies. Nevertheless, on examining his sections of the above-mentioned specimen, Wasmann found a developmental stage of brief duration during which *wing veins* appeared in the posterior branches of the embryonic appendages. Now, assuming that Wasmann's technique was faultless, and his specimen normal and not anomalous, it is rather difficult to avoid his conclusion that we have here, in this transitory larval phase, the last surviving vestige of ancestral wings now wholly obliterated from the adult type, that, consequently, this wingless termite-guest is genetically related to the winged Diptera, and that we must see in the appendages aboriginal wings diverted from their primitive function and respecialized for the quite different purpose of serving as organs of exudation. (cf. *Modern Biology*, p. 385.) Indeed, phenomena of this kind seem to admit of no other explanation than the atavistic one. It should be remembered, however, that Wasmann does not appear to have verified the observation in more than one specimen, and that a larger number of representative specimens would have to be accurately sectioned, stained, examined and interpreted, before any reliable conclusion could be drawn.¹

Such, in its most general aspect, is the atavistic solution of the problem presented by the homology of types. In it, similarity and diversity are harmoniously reconciled, in the sense that they affect, respectively, different structural, or different developmental, levels. It is futile, therefore to look

¹*Author's note:* What Wasmann interpreted as a transitory vestige of wing venation may possibly have been a temporary *lymphatic* or *tracheal* venation. In either case, it would have had no atavistic significance whatever, and unless these possibilities are definitely excluded, the mere presence of *venation* at this transitory phase in the life history of this termite-inquilline, is, in itself, no proof of the latter's derivation from the Diptera.

for contradictions where they do not exist. In a word, the attempt to create opposition between a group of basic and correlated uniformities, on the one hand, and some particular external difference, on the other, is not only abortive, but absolutely irrelevant as well. The reason is obvious. Only when likeness is associated with unlikeness is it an argument for Transmutation. Likeness alone would demonstrate Immutability by indicating a process of pure inheritance as distinguished from the process of variation. Hence evolutionists do not merely concede the coexistence of diversity with similarity, they gladly welcome this fact as vitally necessary to their contention.

Now it is precisely this point which Mr. McCann, like many other critics of evolution, fails utterly to apprehend. Consequently, his efforts to extricate the *human foot* from the toils of simian homology are entirely unavailing. To offset the force of the argument in question, it is by no means sufficient, as he apparently imagines, to point to the fact that, unlike the hallux of the ape, the big toe in man is non-opposable (cf. *God—or Gorilla*, pp. 183, 184, and legends under cuts opposite pp. 184 and 318). The evolutionist will reply at once that the non-opposability of man's big toe is correlated with the specialization of the human foot for *progression only*, as distinguished from *prehension*; while, in the ape, whose foot has retained both the progressive and the prehensile function, the hallux is naturally opposable in adaptation to the animal's arboreal habits. He will then call attention to the *undeniable fact* that, despite these *adaptational* differences, the bones in the foot of a *Troglodyte* ape are, bone for bone, the counterparts of the bones in the human *foot* and *not* of those in the human *hand*. He will readily concede, that, so far as function and adaptedness go, this simian foot is a "hand," but he will not fail to point out that it is, at the same time, a *heeled hand* equipped with a calcaneum, a talus, a navicular, a cuboid and all other structural elements requisite to ally it to the human foot and distinguish it from the human hand. In fact, Mr. McCann's own photographs of the gorilla skeleton show these features quite distinctly, though he himself, for some reason or other, fails to speak of them. It is to be feared, however, that his adversaries may not take a charit-

able view of his reticence concerning the simian heel, but may be inclined to characterize his silence as "discreet," all the more so, that he himself has uncomplimentarily credited them with similar discretions in their treatment of unmanageable facts. In short, Mr. McCann's case against homology resembles the Homeric hero, Achilles, in being vulnerable at the "heel." At all events, the homology itself is an undeniable fact, and it is vain to tilt against this fact in the name of adaptational adjustments like "opposability" and "non-opposability." Since, therefore, our author has failed to prove that this feature is *too radical* to be classed as an *adaptive modification*, our only hope of exempting the human skeleton from the application of the argument in question is to show that argument itself is *inherently inconsequential*.

In the present instance, Mr. McCann's predicament resembles that of the unlucky disputant, who having allowed a questionable major to pass unchallenged, strives to retrieve his mistake by picking flaws in a flawless minor. As Dwight has well said of the human body, "it differs in degree only from that of apes and monkeys," and "if we compare the individual bones with those of apes we cannot fail to see the correspondence" (*Thoughts of a Catholic Anatomist*, p. 149). In short, there exists no valid anatomical consideration whatever to justify us in substracting the human frame from the extension of the general conclusion deduced from homology. Whosoever, therefore, sees in the homology of organic forms *conclusive evidence* of descent from a common ancestor, cannot, without grave inconsistency, reject the doctrine of the bestial origin of man. He may still, it is true, exclude the human *mind* or *soul* from the evolutionary account of origins, but, if homology is, in any sense, a sound argument for common descent, the evolutionary origin of the human *body* is a foregone conclusion, and none of the anatomical "differences in degree" will avail to spare us the humiliation of sharing with the ape a common family tree. It remains for us, then, to reexamine the argument critically for the purpose of determining as precisely as possible its adequacy as a genuine demonstration.

To begin with, it must be frankly acknowledged that here the theory of Transformism is, to all appearances, upon very

strong ground. Its first strategic advantage over the theory of Immutability consists in the fact that, unlike the latter, its attitude towards the problem is *positive* and *not negative*. When challenged to explain the structural uniformities observed in organic Nature, the theory of Immutability is mute, because it knows of no *second causes* or *natural agencies* adequate to account for the facts. It can only account for homology by ascribing the phenomenon *exclusively* to the *unity of the First Cause*, and, while this may, of course, be the true and only explanation, to assume it is *tantamount to removing the problem altogether from the province of natural science*. Hence it is not to be wondered at that scientists prefer the theory of Transformism, which by assigning intermediate causes between the First Cause and the ultimate effects, vindicates the problem of organic origins for natural science, by assuming the phenomena to be *approximately explicable* by means of *natural agencies*. Asked whether he believes that God created the now-exclusively arboreal Sloth (*Bradypus*) in a tree, the most uncompromising defender of Permanence will hesitate to reply in the affirmative. Yet, in this case, what is nowadays, at least, an *inherited preadaptation*, dedicates the animal irrevocably to tree-life, and makes its survival upon the ground impossible.

Analogous *preadaptations* occur in conjunction with the phenomena of *parasitism*, *symbiosis* and *commensalism*, all of which offer instances of otherwise disparate and unrelated organism being inseparably bound together, in some apparently capricious and fortuitous respect, by a preadaptation of the one to the other. Parasites, guests or symbiotes, as the case may be, they are now indissolubly wedded to some determinate species of host by reason of an appropriate and congenital adjustment. For all that, however, the association seems to be a contingent one, and it appears incredible that the associates were *always* united, as at present, by bonds of reciprocal advantage, mutual dependence, or one-sided exploitation. Yet the basis of the relationship is in each case a *now-inherited* adaptation, which, if does not represent the primitive condition of the race, must at some time have been *acquired*. For phenomena such as these, *Orthogenesis*, which

makes an organ the exclusive product of *internal factors*, conceiving it as a preformed mechanism that subsequently selects a suitable function, has no satisfactory explanation. *Lamarckism*, which asserts the priority of function and makes the *environment* mold the organ, is equally unacceptable, in that it flouts experience and ignores the now-demonstrated existence of internal hereditary factors. But, if between these two extremes some evolutionary *via media* could be found, one must be confess that it would offer the only conceivable "natural explanation" of *preadaptation*. All this, of course, is pure speculation, but it serves to show that here, at any rate, the theory of Transformism occupies a position from which it cannot easily be dislodged.

But, besides the advantage of being able to offer a "natural explanation" of the association of homology with adaptation, Transformism enjoys the additional advantage of being able to make the imagination its partisan by means of a *visual appeal*. Such an appeal is always more potent than that of pure logic stripped of sensuous imagery. When it comes to vividness and persuasiveness, the syllogism is no match for the object-lesson. Retinal impressions have a hypnotic influence that is not readily exorcised by considerations of an abstract order—"Segnius irritant demissa per aurem, Quam quae sunt oculis subjecta fidelibus," says Horace, in the *Ars Poetica*. Philosophers may distinguish between the magnetic appeal of a graphic presentation and the logical cogency of the doctrine so presented, but there is no denying that, in practice, imagination is often mistaken for reason and persuasion for conviction. Be that as it may, the ordinary method of bringing home to the student the evolutionary significance of homology is certainly one that utilizes to the full all the advantages of visual presentation. Given a class of impressionable premedics and coeds; given an instructor's table with skeletons of a man, a flamingo, an ape and a dog hierarchically arranged thereon; given an instructor sufficiently versed in comparative osteology to direct attention to the points in which the skeletons concur: and there can be no doubt whatever as to the psychological result. The student forms spontaneously the notion of a *common vertebrate type*, and the instructor assures

him that this "general type" is not, as it would be with respect to other subject-matter, a mere *universal idea* with no formal existence outside the mind, but rather a venerable *family-likeness*, posed for originally by single pair of ancestors (or could it possibly have been, by one self-fertilizing hermaphrodite?) and recopied from generation to generation, with certain variations on the original theme, by the hand of an artist called *Heredity*. This explanation may be true, but logically-consequential it is not. However, if the dialectic is poor, the pedagogy is beyond reproach, and the solution proposed has in its favor the fact that it accords well with the student's limited experience. He is aware of the truism that children usually resemble their parents. Why look for more recondite explanations when one so obvious is at hand? The atavistic theory gratifies his instinct for simplification, and, if he be of a mechanistic turn of mind, the alternative conception of creationism is quite intolerable. Nevertheless, it goes without saying that the "inference" of common descent from the data of homology is not a ratiocination at all, it is only a simple apprehension, a mere abstraction of similarity from similars—"Unde quaecumque inveniuntur convenire in aliqua intentione intellecta," says Aquinas, "voluerunt quod convenirent in una re" (*In lib. II Sent., dist. 17, q. I, a. I.*). Philosophy tells us that the *oneness* of the *universal* is *conceptual* and not at all extramental or real, but the Transformist insists that the *universal types* of Zoology and Botany are endowed with *real* as well as logical unity, that real unity being the *unity of the common ancestor*.

Certainly, from the standpoint of practical effectiveness, the evolutionary argument leaves little to be desired. The presentation is graphic and the solution simple. But for the critic, to whom logical sequence is of more moment than psychological appeal, this is not enough. To withstand the gnawing tooth of Time and the remorseless probing of corrosive human reason, theories must rest on something sounder than a mirage of visual imagery!

Tell me where is fancy bred,
Or in the heart or in the head?

How begot, how nourished?

Reply, reply.

It is engendered in the eyes,

With gazing fed; and fancy dies

In the cradle where it lies.

But is it fair to thus characterize the "common ancestors" of Transformism as figments which, like all other abstractions, have no extramental existence apart from the concrete objects whence they were conceived? To be sure, their claim to be real entities cannot be substantiated by direct observation or experiment, and so a *factual proof* is out of the question. Man, the late-comer, not having been present at the birth of organic forms, can give no reliable testimony regarding their parentage. In like manner, no *a priori proof* from the process of *inheritance* is available, because heredity, as revealed to us by the experimental science of Genetics, can account for *specific resemblances* only, and cannot be invoked, at present, as an empirically-tested explanation for *generic*, or *phyletic resemblances*. It has still to be demonstrated experimentally that the hereditary process is *transcendental* to limits imposed by *specific differentiation*. There remains, however, the *a posteriori argument*, which interprets homology and adaptation as *univocal effects* ascribable to no other agency than the dual process of *inheritance* and *variation*. What are we to think of this argument? Does it generate certainty in the mind, or merely probability? We will examine this argument in the next issue.

BARRY O'TOOLE.

(To be continued)

EDUCATION IN NOVA SCOTIA BEFORE 1811*

(Continued)

After these initial attempts to establish schools, an interlude of educational lassitude followed throughout Nova Scotia. Interest of the Society in the country declined. There was little indication that any concerted effort to settle the country was impending and in some quarters it was suspected that, eventually, it would revert to French control. The latter still retained Cape Breton Island and Isle St. Jean. In the peninsula itself they were far superior to the English in numbers, and they exercised a much more powerful influence among the Indians than did their rivals. Governor Shirley wrote to the Duke of Newcastle in 1747 expressing his apprehension that the French would soon be masters of Nova Scotia.⁸² Had they rebelled the consequence might have been serious. Such an occurrence, no doubt, would have imperilled the safety of isolated English settlers in the province.

The obstacles to settlement created by these circumstances were further accentuated by current reports representing Nova Scotia to be "a bleak, marshy and almost uninhabitable country."⁸³ Characterizations of this nature are of frequent occurrence among the documents—official and private—of the time. Naturally they discouraged immigration, no one being desirous of leaving home to hazard settlement in a country of such reputed disfavor. Thus for many years the British population of the province consisted of the militia and disbanded soldiers, the latter characterized in the records as settlers of the "unprofitable sort" whose interest was not in the welfare of the colony.

What the administrators relied on during this period was apparently that the French inhabitants might in time be weaned from affinity for France and their colonizing experience used to the advantage of Britain. Since loyalty to

*A dissertation submitted to the Faculty of Philosophy of the Catholic University of America in partial fulfilment of the requirements for the Degree of Doctor of Philosophy.

⁸²*Reports on the Canadian Archives*, 1883, p. 32.

⁸³Martin, Montgomery, *History of Nova Scotia*, London, 1837, p. 23.

France at that time was synonymous with fealty to the Catholic Church, it was obvious that the attainment of this purpose had to be achieved through the conversion of those people. While, therefore, the ultimate purpose of this tacit policy was political, the immediate was religious.

Governor Vetch of Massachusetts, writing from Boston to the Commissioners of Trade and Plantations in 1711, expressed his belief that it would be prudent to represent to Her Majesty that "free transportation, tools, and twelve months subsistence be offered to Her Protestant subjects of Britain and Ireland" to settle in Nova Scotia.⁸⁴ If with the above supposed planters," he suggested, "att first two able clergymen, who understand the French were sent over I doubt not but by their means, and View of Interest, many of them (the French) would become Protestants." His successor, Shirley, shared in the same view. His recommendations were, however, more pointed. Shirley advised in 1746 that the French priests be expelled from Nova Scotia and their place filled by protestant ministers; that protestant English schools be established and inducements made the French to send their children to them and conform to the protestant religion.⁸⁵ His manifesto, issued to the Acadians the following year, carefully refrained from introducing any statement that might be construed as extending to them freedom in the exercise of their religious beliefs.⁸⁶

Formation of a School Policy for Nova Scotia.—As early as 1729 the Lords of Trade had recommended to the Privy Council that, in placing proposed protestant Irish and Palatine families, the same system, with necessary modifications, should be observed in Nova Scotia as was in general use in New England. As regards education, this provided for the reservation in every township of a strip of land for the maintenance of a minister, a church and a grammar school.⁸⁷ Conditions in Nova Scotia being in general similar to those existing in New England, the policy was adopted. This accounts

⁸⁴*Public Records of Nova Scotia*. Vol. 5.

⁸⁵Richard, Edouard, *Acadia—Missing Links of a Lost Chapter in American History*, New York, Home Book Company, Vol. 1, p. 219.

⁸⁶*Reports on the Canadian Archives*, 1883, p. 33.

⁸⁷*Ibid.*, 1894, p. 71.

for the origin of the church and school-land reservations in Nova Scotia.

The policy was to have been put in effect by Governor Philips. Upon his recall, his successor, Armstrong, was instructed to make this the guiding principle in issuing land grants to settlers in the province. In 1732, he issued his proclamation. The nature of the provisions made therein for education is revealed in the instructions given by the Governor to Paul Mascarene, one of the Council members, authorizing him to proceed to Boston to solicit immigration from the New England plantations. These orders in part read:

It being his Majesty's will and pleasure that this his Province of Nova Scotia should be settled and that chiefly with Protestant inhabitants. These are therefore (in order to forward the same) to empower and authorize you, Major Paul Mascarene, to proceed to Boston in New England and there (first acquainting the Governor of that his Majesty's Province) to treat with such of his Majesty's Subjects as may apply to you during your abode there, for information of the soil and situation of the province. . . . That a Town lot and a Sufficient quantity of land Shall be Sett apart within the Said parish or District for the Minister as also to the Schoolmaster and their successors in office.

That for the Encouragement of the first Minister and Schoolmaster, Grants in fee Simple Shall be made to Each of them for Lots as aforesaid to the other Inhabitants, for them and their heirs forever.⁸⁸

Owing to the failure of Mascarene's mission these measures then attained no practical realization. They underwent further elaboration by Lieutenant Amherst in 1745. Amherst's proposal was "to lay out the land in townships of four miles square, divided into 66 shares, two of these appropriated for a minister and schoolmaster and four for the Crown."⁸⁹

The founding of Halifax in 1749 signalized the application of the land policy to Nova Scotia. The immigration of that year brought an accretion to the English in Nova Scotia of upwards of 2,500 souls that increased rapidly to over 6,000 in 1751.⁹⁰ The plan was to settle, with protestants, six townships

⁸⁸*Public Records of Nova Scotia*, Vol. 20, Doc. 87.

⁸⁹*Reports on the Canadian Archives*, 1894, p. 110.

⁹⁰*Canada and Its Provinces*, Vol. 13, p. 83.

of convenient size, reserving in each plots for a church and school and tracts suitably located for the use of a minister and schoolmaster. Surveys of townships were made in several districts of the province. By mutual arrangement, the clergymen and teachers were to be supplied by the Society for the Propagation of the Gospel in Foreign Parts.

The terms of the agreement by which the Society accepted responsibility for the necessary teachers and schoolmasters are contained in a letter addressed to that body by the Lord Commissioners of Trade and Plantations on April 6th, 1749. That document states:

His Majesty Having given directions that a number of persons should be sent to the Province of Nova Scotia, in North America, I am directed by my Lord Commissioners for Trade and Plantations, to desire you will acquaint the Society for Propagating the Gospel in Foreign Parts, that it is proposed to settle the said persons in six townships and that a particular spot will be set apart in each of them for building a church, and 400 acres of land adjacent thereto granted in perpetuity free from the payment of any Quit Rent to a minister and his successors, and 200 acres in like manner to a schoolmaster. Their Lordships therefore recommend to this Society to name a minister and schoolmaster for each of the said townships, hoping that they will give such encouragement to them as the Society shall think proper, until their land can be so far cultivated as to afford a sufficient support.

I am further to acquaint you that each clergyman who shall be sent with the persons who are to form the first settlement, will have a grant of 200 acres of land, and each schoolmaster 100 acres in perpetuity to them and their heirs as also 30 acres over and above their said respective quotas, for every person of which their families shall consist; and that they will likewise be subsisted during their passage and for twelve months after their arrival, and furnished with arms, ammunition and materials for husbandry, building their houses, etc., in like manner as the other settlers.⁵¹

The opportunity was embraced by the Society. In addition to the land grants, privileges assuring its teachers freedom from competition in Nova Scotia were obtained by the Society. This condition was established by an order directed to Governor Cornwallis authorizing him to prohibit teaching in the

⁵¹Akins, Thomas B., *A Sketch of the Rise and Progress of the Church of England in the British North American Provinces*, Halifax, 1849, pp. 12-13.

province by any person except under license of the Lord Bishop of London.⁹²

These were advantages sufficient to guarantee the Society supreme control in education in the province. Collectively they had the effect of limiting educational and religious privileges in Nova Scotia exclusively to that body and imparting to our original educational system a character decidedly denominational. Because of the provisions of this charter the Society was able, years later, to maintain, with a great deal of propriety, that, in so far as the school lands were concerned, these, at least, were intended for the enjoyment of its representatives alone. Apparently this intricate question was beyond the power or ability of our courts to adjudicate, and, as we shall see, the school lands became ultimately an anomaly in the educational affairs of the province.

On ratification of the agreement with the Lords of Trade the Society voted an annual salary of fifteen pounds and a special gratuity of ten pounds, also *per annum*, to teachers who embarked with the first settlers to each township.⁹³ This basic salary, five pounds in excess of that given to either Watts or Peden, was said, at the time, to be the greatest remuneration ever given by the organization to any schoolmaster upon any occasion.

One schoolmaster of the name of Halhead (or Holhead) came to Halifax with the immigrants of 1749. That he was an appointee of the Society is not altogether clear. He fell sick soon after arrival, his presence in the colony remaining unknown. This was apparently the case for the Society's missionary, the Reverend Mr. Tutty, who accompanied the expedition, wrote to London in the late fall to request that the schoolmasters appointed for Nova Scotia be sent as soon as possible; their presence was much needed and none had yet arrived.⁹⁴ The following April, Mr. Halhead reported to Mr. Tutty but as he carried no credentials the latter had no authority to avail himself of his services. Mr. Halhead seems to have made a favorable impression on Mr. Tutty, for in 1751 the reverend gentleman recommended him for the post of

⁹²*Public Records of Nova Scotia*, Vol. 438, Doc. 58.

⁹³*Collections of the Nova Scotia Historical Society*, Vol. 7, p. 92.

⁹⁴*Ibid.*, pp. 106; 115.

teacher in the building then partly ready for holding classes.⁹⁵ We have no record, however, that Mr. Halhead received the appointment.

The Orphan School at Halifax.—The building above alluded to was the Orphan School, the first educational institution erected in Halifax. The frame of the structure was erected in the early spring of 1750. It was designed to provide accommodation for orphans until they were fit to go as apprentices to fishermen.⁹⁶ It was ready for occupation in 1752, the Reverend John Breynton being its first supervisor. During the first year of its existence the institution cared for fifty children. Their teacher was a discharged soldier named Ralph Sharrock. Sharrock was the first teacher in Halifax to receive the pay of an S. P. G. schoolmaster; and, so far as records reveal, the first English lay-schoolmaster in all Nova Scotia.⁹⁷

For many years the Orphan School was the only public educational institution in Halifax. Mr. Sharrock was succeeded by Mr. Buchanan, who held office until 1762.⁹⁸ In 1758, Ann Wenman was matron of the institution.⁹⁹ The educational facilities it afforded were at this time open to poor children of the town as well as to orphans. The rule followed was to admit children at eight years of age and indenture them at twelve. In the nine years ending with 1761 the establishment cared for 275 children, most of whom were orphans.¹⁰⁰

PATRICK WILFRID THIBEAU.

⁹⁵*Ibid.*, p. 124.

⁹⁶*Public Records of Nova Scotia*, Vol. 38, Doc. 11.

⁹⁷Akins, Thomas B., *op. cit.*, pp. 14-15; *Ibid.*, *History of Halifax*, p. 70.

⁹⁸*Reports on the Canadian Archives*, 1894, p. 230.

⁹⁹*Ibid.*, p. 215.

¹⁰⁰*Public Records of Nova Scotia*, Vol. 37, Doc. 11.

(To be continued)

CLASSICAL SECTION

Inquiries on any phase of the teaching of the classics are earnestly sought by the editor of this section. If these questions are of sufficient general interest, they will be answered in these columns, otherwise by correspondence. Teachers of the classics are also urged to send us such information as devices, etc., which they have evolved through their own experience and may wish to place at the disposal of others.

Many questions have been asked regarding the proper equipment of the Latin section of the high school library. We accordingly propose to treat the subject in successive numbers of *THE REVIEW* under the following subdivisions: (1) Miscellaneous General Works, (2) Dictionaries and Grammars, (3) Manners and Customs, (4) Religion and Mythology, (5) Art and Archaeology, (6) Inscriptions and Manuscripts, (7) Special Works on the Authors Read in High School.

The personal equation is admittedly a great determining factor in the making of such a list of books, and we accordingly beg that this list be accepted as that which the writer personally would follow in equipping a high school library. For purposes of good economy certain books will be marked with an asterisk as especially important and for immediate purchase. All others should be acquired as funds permit. These works obviously should be used as sources of general information for the teacher for actual classroom purposes, and for assigned outside reading especially for members of the more advanced classes.

1. *Miscellaneous General Works.*

*Sandys, J. E.: *Companion to Latin Studies*. 3rd edition. Macmillan.

Schreiber, T.: *Atlas of Classical Antiquities*. Macmillan.

*Lord, J. K.: *Atlas of the Geography and History of the Ancient World*. B. H. Sanborn & Co.

Mackail, J. W.: *Latin Literature*. Charles Scribner's Sons.

*Duff, J. W.: *A Literary History of Rome*. Charles Scribner's Sons.

*Dimsdale, M. S.: A History of Latin Literature. D. Appleton & Co.

Fowler, H. N.: A History of Ancient Roman Literature. Macmillan.

Heitland, W. E.: The Roman Republic. 3 vols. G. E. Stechert & Co., 151 W. 25th St., N. Y.

Mommsen, T.: History of Rome. 4 vols. Everyman's Library. E. P. Dutton & Co.

Ferrero, G.: Greatness and Decline of Rome. 5 vols. G. E. Stechert & Co., N. Y.

*Abbott, F. F.: Roman Political Institutions. 3rd ed. Ginn & Co.

*Boak, A. E. R.: A History of Rome to 565 A. D. Macmillan.

The last number of the Latin Leaflet contains some excellent suggestions for the scanning of Vergil's hexameter, which reminds us that the actual information necessary for acquiring a practical knowledge of the hexameter is comparatively small. In an effort for completeness and thoroughness, teachers often force a lot of information into a child's head about scansion which he never actually applies, or, if he attempts to, causes confusion rather than gives assistance.

We regard the following, arranged in order of application, as sufficient for practical purposes:

1. Note the syllables of a verse carefully, always placing a consonant with the following vowel. If more than one consonant appear together, place as many as can be pronounced easily with the following vowel, the others with the preceding. If the word is compounded divide according to its component parts.

2. Latin verse, at least of the Classical Period, is based on the length of syllables and not on the natural accent of the word. This principle must be driven home at the very start.

3. A syllable is long either by nature or by position.

- (a) If long by nature, the text will usually indicate it by a long mark. In any case of doubt this may be determined by looking the word up in a dictionary.

- (b) A syllable is long by position, if the vowel of the syl-

lable is followed by at least two consonants except the combination of a mute and a liquid. Remember that "h" is not regarded as a consonant but as a breathing, and consequently does not help to make a syllable long by position.

4. A word ending in a vowel or "m" suffers elision of the final syllable if followed by a word beginning with a vowel.

5. Divide every verse into six divisions called feet, each consisting of a long and two short syllables ($\angle v v$, dactyl) or two long syllables ($\angle -$, spondee). Note that the accent for purposes of rendering come on the first long syllable. These should always be marked.

(a) The fifth foot is usually a dactyl, rarely a spondee.

(b) The last foot is often incomplete and consists of a long and a short ($- v$, trochee).

6. At least one pause (caesura) should be marked in every line. This should be determined entirely by the sense of the passage.

7. Such special phenomena as hiatus and synizesis should be noted by the teacher as they appear.

8. The student should be trained both to write and to read according to feet until they can do it automatically. But the teacher should aim to have as many of her class as possible read aloud according to the larger groups of words, going from pause to pause, i. e. stopping at the end of a verse *only* if the sense allows.

9. It will be found, if these pauses are observed, that:

(a) The syntax is simple.

(b) A thought covers a half line, a line, or a line and a half.

(c) In the first half of a hexameter, the prose accent conflicts with the metrical *ictus*, but in the second half they coincide.

The following outline for a Vergil illustration book of 100 pages may be obtained from Professor Frances E. Sabin, Madison, Wisconsin.

Pages 1- 2 Augustus.

3- 6 Rome.

7- 12 The Trojan War.

- 13- 14 The Fates.
- 15- 60 The Great Gods:
 - 15-18 Jupiter.
 - 19-22 Juno.
 - 23-26 Neptune.
 - 27-30 Venus.
 - 31-34 Mars.
 - 35-46 Vulcan.
 - 37-40 Diana.
 - 41-44 Apollo.
 - 45-48 Mercury.
 - 49-50 Ceres.
 - 51-52 Bacchus.
 - 53-56 Minerva.
 - 57-60 Pluto (also Proserpina and Hades).
- 61- 73 Minor divinities and characters associated with the gods.
 - 61 Cupid.
 - 62 Triton.
 - 63 Orpheus.
 - 64 Prometheus.
 - 65-66 Pan.
 - 67 Hebe.
 - 68 Janus.
 - 69 Ganymede.
 - 70 Aurora.
 - 71 Atlas.
 - 72 The Furies.
- 74- 79 Monsters:
 - 74 Medusa.
 - 75 The Minotaur.
 - 76 Scylla.
 - 77-78 The Cyclops.
 - 79 Circe; the Harpies.
- 80- 86 Deeds of the Heroes:
 - 80 Theseus.
 - 81-84 Hercules.
 - 85 Atlas.
 - 86 Perseus.
- 87- 90 Details of Religion.
- 91- 94 Places.
- 95- 98 Text Illustrations.
- 99-100 Miscellaneous.

The most important new feature of fourth-year Latin is the study of ancient mythology. Too often this is entirely neglected or commented on only in passing. A systematic study is necessary to such an extent that the pupil will have a sufficient knowledge to appreciate classical allusions in English literature. The outline above gives the proper motivation for such a study.

A similar outline for the selections from Ovid read during the fourth year would be very useful. We shall appreciate any suggestions along this line.

Teachers are urged to keep up to date on the material for purpose of propaganda, which are constantly being published by the Classical League. One of the latest leaflets is the "Testimony of Officers of the University of Michigan to the Value

of the Classics." While this pamphlet contains little that is new, the old is restated forcefully again from slightly different points of view. The following are the remarks of Allen S. Whitney, Dean of the School of Education.

I can conceive of no better preparation for the prospective teacher, no matter what his later field of specialization may be, than a thorough knowledge of the ancient classics.

The mastery of these subjects gives the teacher a certain type of culture, breadth of view, and sense of word and phrase distinctions which enable him to inspire and enrich many practical classroom situations. On the other hand the ancient classics are difficult and exacting subjects, and, if well taught, not only prove invaluable as instruments for developing ideals of accuracy, perseverance and hard work, but also tend to transfer these virtues of mental activity to other lines of intellectual endeavor.

Many teachers have experimented with having one or more interested students make a model of Caesar's bridge from Caesar's own description of it. In the *Classical Journal*, Vol. XIV, pp. 388-389, is described a real bridge made over a small stream according to Caesar's description, and in Vol. XII, p. 278, is a shorter description of a smaller bridge.

Latin newspapers have multiplied rapidly during the last year. The *Signum*, a typewritten Latin paper, is published at Mt. Gilead, Ohio, High School. The *Palladium* is published at the High School of Crawfordsville, Indiana, under the direction of the teacher, Miss Julia Le Clerc Know.

The Latin Leaflet from the University of Texas publishes a reproduction of a newspaper, the *Carthage Clarion*, prepared by a pupil of Belton High School. The problem assigned to the class reading the Aeneid (Bk. 4, lines 173-797) was to use this material as a suggestion for a newspaper article. The *Carthage Clarion* was the result.

The *Mercurius* has been mentioned before. Copies of this paper may be procured by sending a two-cent stamp to Miss June Eddingfield, Mishawaka, Indiana.

In the recent questionnaire of the American Classical League

there appears among the objectives in the teaching of Latin, "Increased ability to learn other foreign languages." The soundness of this objective is clearly set forth in an article entitled "Why Study Latin?" in the *High School Journal*, 6, 20-21. The author of the article is Mr. W. A. Pickens, of the Spanish Department of the University of North Carolina, and his remarks have added weight coming, as they do, from a teacher of modern languages. We quote merely the following:

. . . the student with a background of four years of Latin stands an infinitely better chance of succeeding in Spanish than does he who has had no foreign language preparation at all. And he also appears to be better prepared than the one having two years of a modern foreign language besides Spanish.

. . . The direct "utility," then, of Latin lies in the excellent preparation it affords for a modern language, especially the Romance languages, French, Spanish, and Italian. If the high school teachers of the state would interest themselves in indicating to their stubborn pupils the similarity in the syntax, inflections, and general grammatical principles of Latin and those of its modern language descendants, the "immediate utility" of the seemingly dead language might be grasped and result in a revival of the classics in a modern sense.

Four interesting volumes have just appeared in the "Our Debt to Greece and Rome Series." They are: "Mathematics," by D. E. Smith; "Warfare by Land and Sea," by S. McCartney; "Cicero and His Influence," by J. C. Rolfe; and "Roman Politics," by F. F. Abbott. The last two will be found of great value to the teacher of third-year Latin, especially as material for short talks in the classroom or for assigned outside readings.

ROY J. DEFERRARI.

EDUCATIONAL NOTES

SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

The thirteenth summer session of the Catholic Sisters College was opened on July 2 and closed on August 9. The enrollment was the largest in the record of attendance at the Washington session. There were 402 Sisters and 28 lay women, a total of 430 students.

The Religious, representing twenty-eight orders and congregations, came from eighty distinct motherhouses in the United States. Twenty-eight states were represented in the registration and fifty dioceses of this country and the Philippine Islands.

The following charts show the registration in detail for states, dioceses, and religious communities:

CHART I

General Summary

Sister Students	402
Lay Students	28
<hr/>	
Total	430
Religious Orders and Congregations.....	23
Motherhouses	80
Dioceses	50
States	28

CHART II

Students According to States (Including Lay Students)

Alabama	1	New Hampshire	3
Arkansas	1	New Jersey	15
Connecticut	25	New York	19
District of Columbia.....	21	North Carolina	4
Florida	2	North Dakota	2
Georgia	10	Ohio	35
Illinois	19	Oklahoma	2
Indiana	21	Pennsylvania	110
Kentucky	14	South Carolina	21
Louisiana	9	Tennessee	5
Maryland	8	Texas	8
Massachusetts	25	Virginia	2
Michigan	11	West Virginia	8
Minnesota	4	Wisconsin	20
Missouri	4	Philippine Islands (Manila)...	1

CHART III

Students According to Dioceses

Alexandria	4	Manchester	3
Alton	9	Milwaukee	3
Baltimore	27	Mobile	1
Boston	12	Nashville	5
Buffalo	12	Newark	15
Charleston	21	New Orleans	5
Chicago	7	New York	5
Cleveland	26	North Carolina	4
Cincinnati	7	Oklahoma	2
Covington	6	Peoria	3
Crookston	2	Philadelphia	50
Dallas	3	Pittsburgh	7
Detroit	6	Richmond	2
Erie	26	Rochester	2
Fall River	13	St. Augustine	2
Fargo	2	St. Louis	4
Fort Wayne	19	St. Paul	2
Galveston	2	San Antonio	3
Grand Rapids	5	Savannah	10
Green Bay	15	Scranton	6
Harrisburg	21	Toledo	2
Hartford	25	Wheeling	8
Indianapolis	2	Wilmington	2
La Crosse	2		
Little Rock	1		
Louisville	8		

FOREIGN COUNTRIES

Manila, Philippine Islands....	1
--------------------------------	---

CHART IV

Students According to Communities

Benedictines	23	Charity of Nazareth.....	6
Bristow, Va.	2	Nazareth, Ky.	6
Covington, Ky.	2	Charity of the Incarnate Word	2
Crookston, Minn.	2	San Antonio, Texas.....	2
Elizabeth, N. J.	10	Daughters of the Cross.....	2
Ferdinand, Ind.	2	Shreveport, La.	2
Ridgely, Md.	2	Divine Providence	4
San Antonio, Fla.	2	Melbourne, Ky.	4
Shoal Creek, Ark.	1	Dominicans	26
Bernardine Sisters	3	Caldwell, N. J.	3
Reading, Pa.	3	Grand Rapids, Mich....	2
Blessed Sacrament	5	Nashville, Tenn.	5
Cornwells Hts., Pa.	5	Newburgh, N. Y.	5
Charity	2	Saint Catherine, Ky....	2
Greensburg, Pa.	2	Sinsinawa, Wis.	2

Springfield, Ill.	7	West Park, Ohio.....	3
Felician	11	Wheeling, W. Va.....	8
Buffalo, N. Y.....	2	St. Mary	7
Detroit, Mich.	4	Fort Worth, Texas.....	3
Lodi, N. J.....	2	Lockport, N. Y.....	4
McKeesport, Pa.	1	Mercy	109
Milwaukee, Wis.	2	Belmont, N. C.....	4
Franciscans	35	Buffalo, N. Y.....	4
Chicago, Ill.	1	Chicago, Ill.	2
Glen Riddle, Pa.....	16	Fall River, Mass.....	6
Manitowoc, Wis.	11	Grand Rapids, Mich....	2
Milwaukee, Wis.	1	Harrisburg, Pa.	21
Peoria, Ill.	2	Hartford, Conn.	20
Stella Niagara, N. Y....	2	Manchester, N. H.....	3
Sylvania, Ohio	2	Mt. Washington, Md....	6
Holy Cross	19	Oklahoma, Okla.	2
Notre Dame, Ind.....	19	Ottawa, Ill.	1
Holy Family of Nazareth....	6	Pittsburgh, Pa.	2
Desplaines, Ill.	2	Savannah, Ga.	4
Torresdale, Pa.	4	Titusville, Pa.	26
Holy Ghost	2	Wilkes-Barre, Pa.	6
Techny, Ill.	2	Notre Dame	2
Holy Union of Sacred Hearts.	6	Cincinnati, Ohio	2
Fall River, Mass.....	6	Our Lady of Mercy.....	20
Humility of Mary.....	2	Charleston, S. C.....	20
Lowellville, Ohio	2	Perpetual Adoration	5
St. Joseph	70	New Orleans, La.....	5
Augusta, Ga.	4	Precious Blood	3
Baden, Pa.	2	Maria Stein, Ohio.....	3
Brighton, Mass.	12	Mary of the Presentation....	2
Chestnut Hill, Pa.....	22	Oakwood, N. Dak.....	2
Hartford, Conn.	5	Ursuline	30
Kalamazoo, Mich.	2	Cleveland, Ohio	11
Rochester, N. Y.....	2	Decatur, Ill.	2
St. Louis, Mo.....	4	Galveston, Texas	2
St. Paul, Minn.....	2	San Antonio, Texas.....	1
Stevens Point, Wis.....	4	Youngstown, Ohio	10
		Washington, D. C.....	4

Forty-nine lecture courses and ten laboratory courses were offered. There were thirty-seven instructors, of whom twenty-eight are members of the Catholic University faculty.

The following special lectures: "Delinquent Children," by Reverend Doctor Thomas V. Moore; "National Catholic Welfare Council and The National Council of Catholic Women," by Miss Agnes Regan, Executive Secretary of the National

Council Catholic Women; Interpretations of Characters from Shakespeare, Dickens and others, by Reverend Father Dawson Byrne, "Commercial Education in Secondary Schools," by Doctor Glenn Swiggett, Specialist in Commercial Education, U. S. Bureau of Education; "The Hound of Heaven," by Reverend Doctor Thomas V. Moore.

There were the following recitals: Piano recitals by Miss Gertrude Henneman and Miss Mina Nieman; Violin recital, by Mr. H. C. Rakemann; Polyphonic Music Concert and recital of Gregorian Chant, by Mr. Malton Boyce, assisted by a part of St. Matthew's Choir.

MARGARET M. COTTER,
Registrar.

BISHOP HOWARD

On Sunday, July 15, 1923, the Right Rev. Francis W. Howard was consecrated fifth Bishop of Covington. The consecrating prelate was the Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati, assisted by the Right Rev. James J. Hartley, D. D., Bishop of Columbus, and the Right Rev. John A. Floersch, D. D., Bishop of Louisville.

During the past twenty years, Bishop Howard has rendered signal service to the cause of Catholic education. As Secretary General of the Catholic Educational Association, he has been untiring in his labors to bring home to Catholic educators in this country a realization of their common problems, and to provide, in the meetings of the Association, an opportunity of coming together for the discussion of ways and means for the improvement of Catholic schools. The steady development of the movement and its present flourishing state are in no small measure due to the enthusiasm, the tact and the good judgment of the new bishop.

THE REVIEW welcomes this occasion to pay its respects to Bishop Howard and to voice its confidence that in his new and exalted position he will be instrumental in effecting even greater things for our schools.

REVIEWS AND NOTICES

Sadlier's Graded Speller (Rev. Brother Eugene, O.S.F.). New York: William H. Sadlier, 1923. Pp. 123.

The Reverend Diocesan Superintendent of Brooklyn, who writes the foreword to this text, welcomes the advent of a religious teacher into the ranks of textbook makers. His pride in the fact that the author happens to be one of his own teachers is justified. The excellence of the book is a tribute to progressive educational ideals that dominate in the Diocese of Brooklyn.

Brother Eugene has made judicious use of the results of scientific research in the field of spelling. He has chosen his words in accordance with the approved lists, and he indicates a method that experiment has demonstrated to be correct. But he has not stopped there. His twenty-five years in the classroom have given him confidence in his own ideas and he does not hesitate to incorporate them. He includes supplementary lists by way of correlating spelling with religion, geography, history and other subjects. His review exercises give evidence of an original touch. He presents lists of words derived from other languages and dictionary exercises for the determining of such derivation. All of which makes the book as complete and satisfactory as any on the market.

The question has been raised: Why a Catholic Speller? Why not use a regular public school text and have the teacher supplement the necessary words from religion? On this same principle, certain teachers argue against the use of any text in spelling. They would derive all their spelling from the other branches.

But experience has shown that what is taught incidentally is generally taught poorly. The average teacher has neither the time nor the scientific knowledge required to choose word lists. He may spend days drilling on words culled from the reading lesson or the geography assignment, and fail entirely to drill on words necessary for everyday use in the life of the child and the adult. This is also true of words of a religious cast. If they are in the text, they will be taught; if left to the busy teacher, they may be taught.

Religious terms are part of the daily thinking material of the Catholic child and he should be able to spell them. They should be in his Use vocabulary. Consequently, there is every reason for teaching them systematically.

This book is no mere adaptation of a public school text to Catholic needs. It does not make a bid for Catholic favor on the grounds that it includes a few Catholic references. It is Catholic throughout in tone and in spirit. Above all, it does not have to blush at comparison with the best in secular texts. It has real pedagogical merit. It is hoped that Brother Eugene's success will stimulate other religious teachers to give us texts for Catholic schools that will reflect our spirit and our ideals and at the same time will be able to bear the closest scrutiny of modern pedagogical science.

GEORGE JOHNSON.

Learning and Teaching, Psychological Foundations of Educational Technique. (Lippincott's Educational Guides) by Arthur Raymond Mead, Ph.D. Philadelphia: J. B. Lippincott Co., 1923. Pp. 277. Price \$2.50.

The author's eight years of experience in teaching education at Ohio Wesleyan University has impressed him with the fact that courses in pedagogy too often fail to yield a practical advantage for the future teacher. Hence he has set for himself the task of preparing a sort of laboratory manual in the fundamentals of method. The content of the various chapters is the least important part of the book. Its major value lies in the exercises, the experiments and the references that are indicated. As a matter of fact, the concluding chapters, which are concerned with Psychological Factors that Affect Curricula and Methods, are made up almost entirely of questions for individual study.

After all, method is nothing more than an attempt to present subject matter according to the laws whereby a child learns. Consequently, the author is justified in devoting the most of his attention to these laws. There is very little discussion of devices. Thorndyke's Educational Psychology is the basis of the entire discussion, and the key is supplied by the dictum that "all learning is associative. All learning is analytic—all

man's learning, and indeed, all his behavior is selective." There is a good discussion of the thinking process, an indifferent chapter on emotional traits, and nothing at all on will training. The chapters on transfer of training and mental measurements are valuable because of the complete bibliography they append.

There is very little of an inspirational character in the work. It is as dry and hard as a textbook in mathematics. Even the chapter on Aims lacks any touch of sweetness and light. But the book will commend itself as a manual of exercises even to those who prefer a less behavioristic point of view in their psychology.

The book is hard to read. The author seems to have acquired his literary style as well as his psychology from Thorndyke. Yet he is clearer than his master. After all, absence of the graces of styles is a bit of relief from the ordinary two hundred pages of cloudy rhetoric signifying anything at all, that we have come to look for in books on pedagogy. Whatever else we may say about it, here is a book which will make students of education use their minds as well as their ears.

GEORGE JOHNSON.

The Reorganization of Mathematics in Secondary Education.

A Report of the National Committee on Mathematical Requirements under the Auspices of the Mathematical Association of America. 1923. Pp. 652.

The preliminary outline of this report was discussed by Dr. Landry in the December, 1922, number of *THE REVIEW*. The Report is now in its complete form and represents an epoch-making contribution to the subject. Chapters I to VIII discuss general principles and recommendations. The rest of the work is concerned with descriptions of investigations conducted by the committee, as, for instance, concerning the present status of disciplinary values in education, mathematical curricula in foreign countries, the training of teachers in mathematics. Chapter XVI contains ninety pages of selected bibliography on the teaching of mathematics, compiled by David Eugene Smith and J. A. Foberg.

The Report should be in the library of every secondary school and teachers' college. It should be read by every teacher

of mathematics. It can be procured through Prof. J. W. Young, chairman of the committee, Hanover, N. H.

GEORGE JOHNSON.

My First Lessons in Music, by Sister Mary Helena (Ursuline), Toledo, Ohio. G. Schirmer, New York, 1923.

Teachers of music will greet Sister Mary Helena's "My First Lessons in Music" as a great aid in teaching music, especially to small children. The fact that G. Schirmer, the eminent publishing house of *good* music, has added Sister M. Helena's "Lessons" to "Schirmer's Scholastic Series" indicates the value of the work. "My First Lessons in Music" appears in two Books. Book I is intended for the pupil, while Book II is a guide for the teacher. The pupil's book is divided into two parts: (1) At My Piano, (2) At My Desk. In the first part the pupil is introduced to the elements of music, in part two the pupil is asked to practice the writing and copying of music. The second book illustrates the novel and original method, as developed and employed by Sister Helena.

Frequently music books for beginners are "dry" and uninteresting, especially for smaller pupils. Sister Mary Helena knows how to overcome this usual difficulty. Being thoroughly familiar with pedagogy and the psychology of the child, she employs the method of dramatization, i.e., she presents the lessons in the form of a play or drama. At the outset she introduces to the pupil the different characters of the play, as, e.g., "King Melody"—Tone; "Queen C"—Middle C Tone; "Princess Octavia"—C Octaves, etc.; then the different scenes are unfolded before the pupil's eye, e.g., "Melody-Land"—Grand Staff; "The Playground"—Keyboard, etc. Story-wise the child is gradually introduced into method of the authoress. Sister M. Helena proceeds very systematically and leaves no detail wanting. In this manner the pupil receives from the beginning a thorough and intelligent insight into the real study of music. The training of the ear, the eye and arm is stressed throughout, a fact which so often is neglected by music teachers.

The Listening Lessons make up the ear repertoire of the pupil and train him in concentration and discrimination. The

child must carefully listen to the sounds, in order to grow "musically." In Sister Helena's course the use of the arm-weight touch, so commonly employed at the present time, is implied.

"My First Lessons in Music" is adapted to the needs of children in the Sensory Period as also in the Associative Period. These "Lessons" will make a strong appeal to the mind and interest of the child. The method as developed and employed by the authoress might seem rather primitive to the average music teacher; however, pedagogues and psychologists will agree that Sister M. Helena's music books represent a valuable addition to the musical-pedagogical works of this country.

LEO BEHRENDT.

Modern Methods and the Elementary Curriculum, by Claude A. Phillips. New York: The Century Co., 1923. Pp. 389. Price \$2.00.

This book follows the typical arrangement of works on special method. There are the usual introductory chapters on the objectives of education and the nature of the child, followed by a description of aims, materials and processes in teaching the individual subjects. It concludes with a rather weak chapter on moral education, in which religion as a factor in moral training is entirely disregarded. The paragraph that the author devotes to moral training in the Middle Ages is quaint, to say the least.

GEORGE JOHNSON.

The Purpose, Preparation and Methods in the Recitation, by Samuel Hamilton. Philadelphia: J. B. Lippincott Co., 1923. Pp. 238. Price, \$1.60.

This book first appeared in 1906. It is now revised and reprinted, according to the publishers, in answer to "an urgent demand for its revision in the light of recent educational progress." The most noteworthy change seems to be the insertion of a chapter on the Specialized Recitation, including a brief treatment of the project. The remainder of the book is organized on the plan of the Herbartian Formal Steps.

The book does not claim to be a scientific treatise. As a matter of fact, it is written simply for beginners and will not appeal to advanced students of pedagogy. There are no references, no exercises and no index.

GEORGE JOHNSON.

Books Received

Educational

Gesell, Arnold, "The Pre-School Child," From the Standpoint of Public Hygiene and Education. Boston: Houghton Mifflin, 1923, pp. 264. Price, \$1.90.

Gregory, Chester Arthur, "Fundamentals of Educational Measurement." New York: D. Appleton and Co., 1923, pp. 382.

Lennes, N. J., "The Teaching of Arithmetic." New York: Macmillan, 1923, pp. 486.

McMurry, Charles A., "How to Organize the Curriculum." New York: Macmillan, 1923, pp. 358.

"The Reorganization of Mathematics in Secondary Education," a Report of the National Committee on Mathematical Requirements under the Auspices of the Mathematical Association of America, Inc., 1923, pp. 652.

Province of Quebec, Report of the Superintendent of Public Instruction for the year 1921-22. Pp. 511.

Textbooks—English

Carew, Paul T., Ph.D., "The Art of Phrasing in English Composition." Boston: The Stratford Co., 1923, pp. 136. Price \$1.90.

Davis, John W., "Modern Readings, Silent and Oral," Book I and Book II. Boston: D. C. Heath and Co., 1923, pp. 344. Price \$1.28 per vol.

Deffendall, P. H., "Junior English Course." Boston: Little, Brown and Co., 1923, pp. 384.

Shaw, Warren C., "The Art of Debate." Boston: Allyn and Bacon, 1923, pp. 461. Price, \$1.40.

Stevens, David Harrison, "Types of English Drama, 1660-1780." Boston: Ginn & Co., 1923, pp. 920.

Williams, William, and Tressler, J. C., "Composition and Rhetoric by Practice." Boston: D. C. Heath & Co., 1923, pp. 472.

French

Bertaux, Felix, et Harvitt, Helene, "A Travers La France." New York: Orford University Press, American Branch, 1923, pp. 370. Price, \$1.75.

Bordeaux, Henri, "La Nouvelle Croisade des Enfants." Boston: Allyn and Bacon, 1923, pp. 216. Price, \$.80.

Briscoe, W. M., and Dickman Adolphe, "Francais Practique." Boston: Allyn and Bacon, 1923, pp. 296. Price, \$1.40.

Bruno, G., "Les Enfants de Marcel," edited by Clifford S. Parker. Boston: Allyn and Bacon, 1923, pp. 310. Price, \$.80.

Mathematics

Brooks, Harry, "Problem Arithmetic," Boston: Little, Brown and Co., 1923, pp. 331.

Rushmer, C. E., and Dence, C. J., "High School Algebra." New York: The American Book Co., 1923, pp. 400.

Science

Higgins, Lothrop D., "Introductory Physics." Boston: Ginn & Co., 1923, pp. 440. Price, \$1.48.

Social Studies

Bishop, Avard Longley, "Outlines of American Foreign Commerce." Boston: Ginn & Co., 1923, pp. 321. Price, \$3.00.

Morehouse, Frances and Graham, Sybil Fleming, "American Problems." Boston: Ginn & Co., 1923, pp. 567+xxx. Price, \$1.72.

Spanish

"Alcock, Rachel, Cancion de Cuna," by G. Martinez Sierra. New York: Oxford University Press, 1923, pp. 88. Price, \$1.00.

Ray, Medora Loomis, and Bahret, Ruth A., "Correspondencia Practica." Boston: Ginn & Co., 1923, pp. 181. Price, \$1.00.

Religious

"Capuchin Mission Unit, India and Its Missions." New York: Macmillan, 1923, pp. 315.

Hadfield, Captain, J. A., "The Psychology of Power." New York: Macmillan, 1923, pp. 54.

Kohler, Dr. Kaufmann, "Heaven and Hell in Comparative Religion," with special reference to Dante's *Divina Commedia*. New York: Macmillan, 1923, pp. 158.

Schuyler, Henry C., "The Sacrament of Friendship," New Edition. Philadelphia: The Peter Reilly Co., 1923, pp. 218.

Miscellaneous

Leo, Brother, "Religion and the Study of Literature." New York: Schwartz, Kirwin and Fauss, 1923, pp. 178.

Lichtenberger, James P., "The Development of Social Theory." New York: The Century Co., 1923, pp. 482. Price, \$4.00.

O'Shea, M. V., "Tobacco and Mental Efficiency." New York: Macmillan, 1923, pp. 258.

"My Bookcase" Series, edited by John C. Reville, S. J., Vol. I, "The Creator and the Creature," by Frederick William Faber. Vol. II, "The Wild Birds of Kileevy," by Rosa Mulholland. Vol. III, "The Key to the World's Progress," by Charles S. Devas. New York: Joseph F. Wagner, Inc. Price, each volume, \$1.00.